THE

SANCTVARIE of a troubled SOVLE.

The third time enlarged, By *I. Hayward*

PSAL. 119.

Before I was troubled I went wrong.

LONDON

Printed by I. *Winder*, & are to be sold at the Exchange by Cuthbert Burby.

1602.

They ſought thee out, O Lord, in their afflictions, they powred out their prayer when thy correction was vpon them. Eſay. 26. 16.

An Aduertiſement to the READER,

Concerning the vſe of *theſe deuotions, and the* pleaſure of a vertuous life.

SVch is the ſeruile, or rather brutish baſeneſſe of mans nature, that he is more ſtrongly either ſtirred or ſtayed, in the ordinarie paſſages of his life, with that which is vnpleaſant vnto him, then with that wherein he ſeateth his delight: becauſe (for

the most part) his ſenſualitie is more ſenſible, in the sharpneſſe of the one, then it is in the ſweetneſſe of the other. So in our ordinarie courſe it is ſeene, that we are more deeply, diſquieted with an iniurie, then pleaſed with a beneſit: and doe therefore beare our ſelues more mindfull, to reuenge the one, then to requite the other: that wee are more feelingly moleſted with ſickneſſe, then contented with health: for that ſickneſſe is capable of little comfort, and health is neuer voide of much vexation: in ſo much as wee ſhould find little pleaſure in the laſt, but by enduring, at ſeaſons, the pinch of the firſt. So likwiſe we are more weakly affected, with libertie then with reſtraint, with ioy then with

with griefe, with eaſe then with torment, with reward then with punishment, with promiſes then with threates: and generally, with hope of that which is good, then with feare of that which is, either in deed or in apparance euill. For feare being a moſt powerfull paſſion, doth vſually ſway all our deliberations, and chiefely moderateth the courſe of our affaires.

Here vpon God, the moſt deepe ſearcher, and expert applier, in all our affections, imperfections, infections, defections, hath, both in the former time of the law, and in this of grace, vſed this meanes much more then the other: thundring forth moſt dreadfull threates, and yet ſometimes intermixing large and louing promiſes: this

as a ſpurre to incitie, that as a bridle to guide vs in the way of his commandements.

And of ſo great force is this feare in the forming and reforming of our behauiour, that Eccleſiaſticus *ſaith,* if we would remember the laſt things, that is, death, iudgement, hell, and therewith alſo the ioyes of heauen, we should neuer doe amiſſe. And if wee like to make experience hereof, wee ſhall find in our ſelues no great luſt to offend, during the time, wherein we ſeriouſly thinke vpon theſe times: wherby it is plaine, that if we could winne our weakneſſe to beare the continuance of theſe Meditations, we should haue ſmall pleaſure in any ſinne.*

Eccleſ. 7. Eccleſ. 38. 20.

It were a ſoueraigne medicine that would preſerue the bodie

bodie from ſickneſſe: but it is more ſoueraigne that will preſerue the ſoule from ſinne: for the preuenting of diſeaſes ſuffice not to preuent the death of the bodie: but either by violence, or by continuall, though inſenſible waſting of the naturall powers, it will ſeaze at length vpon the moſt healthfull conſtitution: but the preuenting of ſinne is the perpetuall, not onely health, but life of the ſoule. And yet ſuch is our dull and blind folly, that for hope of the firſt, nothing is ſo rare, nothing ſo deare, which our care will not procure, nothing ſo diſtaſtfull, which our patience will not both ſwallow and diſgeſt: but for aſſurance of the ſecond, we will not apply a readie and eaſie remedie, conſiſting onely in calling to remem-

brance a few things which (I know) we know.

But ſome will ſay, that this remembrance is ſuch an vnſauorie, whether receite, or conceite, that it will not onely conſtraine a man to wring his countenance, but requireth a ſteely ſtomacke to breake it: otherwiſe it will fetch vp all the pleaſures of this life. It is a death to thinke onely of death? b Eccleſ. 41 1. What is it then alwayes, or at the leaſt often to chew vpon, death, and iudgement, and alſo hell?

It is neither all nor nothing which theſe men ſay: for there are indeed ſuch queaſie conceites, but there are alſo meanes to helpe that weakeneſſe: And theſe conſiſt eſpecially in three points: one concerneth the preparers of this medicine

dicine, the other two those who are to receiue it.

The first is, after the example of Physitions, to guild ouer these bitter pils, and not to deliuer them in such course and carelesse maner, as will rather prouoke then preuent loathing: for if they can bee so prepared, as they may bee taken downe, there is litle doubt, but the effect will answere the expectation. This I wright in regard of some, who measuring worcs rather by number, then either order or weight, doe not onely vse, but affect, a dull disioynted kind of teaching: and doe not onely dispraise, but in the basest words proud contempt can deuise, doe vtterly condemne all that which is otherwise. A strange iealst: first, that any man should bee of so tempestu-

tempeſtuous either iudgement or deſire, as to hate anything becauſe they want it: ſecondly, that no man ſhould more liberally ſpeake againſt liberall ſtudies, then they who would be accompted their chiefeſt patrones. When Diogenes *did trample with his filthie feete, vpon the furniture of* Platoes *Chamber, affirming, that hee did treade downe* Platoes *pride: yea, anſwered* Plato, *but with greater pride. So theſe, in the affectation of their barren baſeneſſe, will beate downe with vnſauerie ſcorne that which they eſteeme affectation, either for aptneſſe of words, or order of matter in other mens paines. But with three things men doe eſpecially perſwade, with truth of matter, with example of life, and with*

with fit ſobrietie of ſpeach: for truth findeth more eaſie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and ſpeach. And as one that walketh into the Sunne for pleaſure, may be tainted with the heate ther-of before he retire: ſo they that are drawne by delight into theſe cogitations, may thereby take the touch of a more deepe impreſſion.

The ſecond remedie is, ſo to ſeaſon theſe conſiderations with regard of the profit which they doe bring, that our reaſon may perſwade our appetite, firſt to entertaine, and after to retaine them: ſeeing to what groſſe receites we are able to flatter our ſelues, vpon either vaine or weake hope of a ſhort

a short imperfect bodily helth. And to report a few onely (for all were infinite) which the more vnpleaſant they are to be vttered, the more fit they are, firſt, to shame our iudgement, and thereby to correct it.

The dung of men, of dogges, and of Swallowes is preſcribed to vs for the ſquinancie: [c] *Hens dung to caſt vp poyſon by vomit:* [d] *The dung of a Wolfe, with white wine for the Collicke:* [e] *Doues dung for the torments of the ſtone and bladder:* [f] *and to encreaſe ſeede:* [g] *Dogges dung to binde the bellie:* [h] *New aſſe dung, and alſo Gooſe dung with white wine for the yeallow Iaundice:* [i] *The dung of horſes, boares, ſowes, beares, calues, hares, miſe for many other griefes: And*

c Galen. Meſne, Mahamet Arahi: Auicenna treating of the diſeaſes of the throat.
d Auicenna Pe. de Apo. lib. de venenis. c. 4.
e Galen. Aetius. Serm. 9. c. 31.
f Plin. lib. 30. ca. 4. & ca. 7.
g Conſtantine lib. 6. Viatici, ca. 1.
h Albert de animalibus lib. 22.
i Arnald. a. vill. nou. lib. 2. breuiarii. ca. 40.

k *And generally the dung of al beastes:* l *Whereof* Asclepiades *surnamed* Pharmaceon *did wrighte many volumes: &* Galen *intituled one Chapter of his booke of Simples,* κόπρος, m *which signifieth dung. And hereupon it may be, that* Aristophanes *called* Æsculapius κοπροφάγος: *because hee not onely tasted the dung of men, to coniecture thereby the qualitie of their disease (which* Hippocrates *likewise is reported to haue done), but gaue the same for Physicke to other.*

Also they prescribe the Urine of a boare: n *of an Asse colte;* o *of an Asse:* p *and of diuers other beastes.* q *Likewise the seede & genitals of boares buls, and horses:* r *The sweate, the filth of the eares, both of men and of diuers beastes: spittle:*

k Plin. lib. 28. ca. 14. & ca. 6. Galen. lib. κατὰ τόπους.

l Paul. Aeginet. lib. 7

m Lib. 10. ca. 4

n Plin. lib 28. ca. 15.

o Pli. lib. 28. ca. 10

p Galen. lib κατὰ τόπους, ca. 2.

q Aetius, Tetrab. 1. serm. 2. ca 18.

r Plin. lib. 28. ca. 10.

s Galen simplic. lib. 10. Plin. lib. 28 cap. 4.
t Galen. lib. 10.
u Gal. lib. eo. Plin. lib. 28. cap. 10. Hoatianus. lib. 4. ca. 1.
6 Plin. lib. 28. cap. 10.
x Gal. simplic. lib. 11.
y Plin. lib. 30. cap. 11
z Plin. lib. 30. cap. 10.
2 Plin. lib 30. cap. 6. & 13.
a Plin. lib. 30. cap. 12.
b Marcel. cap. 8.
c Marcellus cap. 4.
d Aeginet. lib. 7. ca. 4.
e Celsus. lib. 5. in prin.
f Galen in com. Hipp. lib. 2. & de rat. vict. in

[s] spitle,[t] and some other excrements both of men and women which are not fit to be named.[u] Further, foame of horses and of boares:[6] houes of Goates and of Asses:[x] the braines of mise, the vomit of dogges:[y] a vulture fatted with mans flesh:[z] a viper roasted like a pig:[2] red flies:[a] wormes of the putrifaction of vipers:[b] and which do breed in rotten trees:[c] with infinit other of the like sort; which if it were not for desire of health, an honest man would not offer to a horse.

*Yea, what purging potions and pilles will we take? all which are not only vnpleasant, but (*aloes *excepted)[d] exceeding hurtfull. not only to the stomacke,[e] (especially to the mouth thereof, being a part of most sharpe sence)[f] but to all*

the

the other principall parts:[g] *& that chiefly by two meanes:*[h] *first, by euacuating the healthfull humors, together with the hurtfull: secondly, by infecting the parts with a quality against nature. For all purgatiue medicines are of venemous qualitie,*[i] *and contrarie to the nature of man:*[k] *their euacuation being no other thing then a violence to nature.*[l] *Yea, they haue plaine poiſon,*[m] *and a deſtroying power*[n] *in ſome part of them. And if it were not ſo, yet in voyding ſuperfluous humors, they weaken the ſpirits, and conſume naturall moiſture: (which to we are the very ſubſtance of life:)*[o] *wher by they make the body, ſoone old:*[p] *and in the meane time weake, dry and ſubiect to conſumption: breeding alſo groſ-*

nes

morb. ſicut cap. 11.

g Meſne. lib. 1. intent. 2. ſum 1. cap. 1. Can. 2.

h Lib. de Virtib. cordis, tract. 2 cap. 2.

i Meſne. lib. 1. intent. 1. cap. 2.

k Gal. ſimplic. lib. 3.

l Auicen. in 4. primi.

m Auerrois 5. colli. et. Auicen. in 4. primi. & in 3. primi. doctr. 2. cap 1.

n Gal. ſimplic. lib. 3.

o Auicen. in 3. primi. doctr. 2. cap. 1

p Meſne. lib. 1. inten. 2. ſum. 1. cap. 1. can. 2

q Raſsi. lib. 4. ad Al-

neſſe and hardnes, howſoeuer they be corrected.[r] Hereupon Plutarch affirmeth,[s] that they are ſo farre from purging the body, that they had needs themſelues to be purged: and Auenzoar vſed to ſay (as Rabbi Moiſes reporteth[t]) that he neuer gaue purgation, but his heart did shake many dayes before: diuers others alſo haue ſettled their opinions, that the beſt Phiſicke is, to take noe phiſicke at all.

If then for ſo short, ſo vncertaine a bodily health, wee can conquere our patience to ſwallowe downe theſe horrible, both loathſome and daungerous drugges, which (as Celſus ſaith)[u] do often not helpe the ſicke, and alwayes hurt thoſe that are ſound: in ſo much as the vſing of theſe helps

manſorem ca. 15.
r Auenzoar lib. 1. Teiſi: tract. 3. ca. 8.
s Lib. περὶ ὑγιείας.
t Lib. de regim. vitæ ca. 4
u Lib. 3. ca. 13.

helpes to lengthen our life, is many times a meanes to haſten our death: shall we be ſo nice, or rather negligent, that our courage can not clime ouer a few difficulties, in meditating vpon thoſe things, which wil be an occaſion, ſo ſurely, ſo ſafely, both to purge and preſerue our ſoules from ſinne?

Let vs ſummon the ſobrietie of our ſences before our own iudgment: and that which ſaying cannot, let ſeeing perſwade. Doe wee knowe what theſe tearmes, Death, iudgement hel doe import? Or whom they do concerne? or how neere they are vnto our neckes? Doe wee take thē for the fables of Poets, & not for the Oracles of Gods owne mouth? is not the cōdition of man cōmon, in the firſt, with beaſts: in the other two with diuels? are

are wee not euerie houre in danger, and will we neuer bee in doubt to ſteppe into them?

What muſt we bee entreated (like mad men) to be good vnto our ſelues? Had wee rather feele theſe torments then feare them? Rather endure them for euer, then for a short time thinke of them? Where then is our iudgement become, where are our right wits? Or where, at leſt, is our ſelfe loue, which alwayes prieth after profit, and is ſo carefull to auoide both loſſe and harme? are we transformed into brute beaſtes, that we proiect no further then for the preſent? That all foreſight hath either forſaken vs, or is ſo free from feare, that we will not caſt our eyes a little before vs, and in opportunitie of aboundaunce ſtore

our ſelues againſt aſſurance of neede?

O blinder then beetels. The marchant refuſeth no aduenture for hope of gaine: the hunter ſhrinketh at no weather for loue of gaine: the ſouldier declineth no danger for deſire either of glorie or ſpoyle: and ſhall wee frame to our ſelues, either an eaſe in not vnderſtanding, or an idleneſſe in not vſing thoſe things, which will be a meanes to vs, not onely to auoide intollerable and endleſſe paines, but to attaine both immeaſurable & immortal glorie, pleaſure and gaine? Shall we either not ſtriue becauſe we are content, or to bee content becauſe we will not ſtriue? Shall we, I ſay, with Salomons *ſluggard*, Put our hands into our boſome, *and*

7. Prou. 19. 24.

x. Prou, 20, 13

y Prou, 24.

z Lib, 16.

[7] *and prctend,* There is a Lion in the way, [x] *wee dare not goe forth? It is cold, it is vneaſie to labour, and therfore we can* Neither clenſe nor encloſe our vineyard? [y] *our paſſions are ſtrong, our bodies weake, many dare not, moſt wil not, few doe commit them to the encounter? Nay, if reaſon direct it, we muſt doe it: for to ſay,* We dare not, *is childish: and,* We will not, *peeuish.*

If the rich glutton & poore Lazarus [z] *were againe in life: what wold they not (think we) either doe, or not doe? what action would ſeeme too great vnto them? What abſtinence too grieuous? who is ſo mightie who they wold either enuie or fear? who ſo miſerable whome they would diſdain or neglect? what hardneſſe, what hazards wold*

they

they refuse, the one to auoide, the other to recouer the place, wherein they are? Surely, if we doe not beleeue those horrours which God will heape vpon the wicked, both at and after the time of their death, we are no faithfull Christians: if we beleeue them, and wil not prouide to preuent them, we are no reasonable men.

But if no reasons can stirre vp our reason, with the holy and happie Apostles, To leaue all, [2] *both pleasures and aduantages,* to follow Christ, *& by forcible entrie, by a main and manly breach through all difficulties, to settle our soules in the cogitation of these last things: thē the last remedie only remaineth: by often exercise to acquaint our nature, and draw it into some familiaritie with*

[2] Mat. 19, 27.

with them: and as one that maketh a fire of greene wood, not to be tired with blowing, vntil our deuotion bee set on flame. for as Moyses by often talking with God, had a glorious glistering appeare in his countenance, [a] so by our often frequenting conference with God, in prayer, which is our talking to him: in meditating vpon his precepts, his promises, and his threates, which is his talking to vs: we shall find in our soules, though not suddainely yet leisurely, a most heauenly change: for many petitions God hardly can denie: and some time perhaps will be required, to beate backe those abuses, where to we haue beene a long time enured.

a Exod. 34. 35.

And although at the first these exercises shall seeme vnsauorie

ſauorie vnto vs, and we ſhall feele in our ſelues verie much eyther dulnes or reſiſtance: becauſe the Diuell, (who ſeemed to lye quiet, whileſt by often abuſes hee made vs tame to be willingly abuſed) when we offer to expell him, will neither eaſily nor ſuddainely looſe his hold: but, as did the dumbe and deafe ſpirit, Which Chriſt caſt foorth[b] *he will crie out, hee will miſerably toſſe and teare the poore ſoule before hee will depart: wherupon the wiſeman ſaid, that* When we enter into the ſeruice of God, we muſt arme our ſouls againſt many tempeſts of temptation.[c] *Yet, by our perſiſtance, and the aſſiſtance of God, who is more*

b Mark. 9.

c Eccle. 2. 1.

* * * *ſtrong*

ſtrong and liberall, then wee can either aske or vnderſtand, they will in ſhort time ſeeme vnto vs verie eaſie and pleaſant: and in the meane ſeaſon, not only maintaine, but encreaſe our ſtrength, for continuance in that happie courſe.

For as a traueller after he hath taken meate, recouereth force to trauaile further, although he eateth manie times, without either appetite or taſte: ſo meditation and prayer, which giue both fewell and flame vnto deuotion, doe increaſe in vs ſome ſpirituall ſtrength, euen when they yeeld little ſpirituall ſolace.

And as for the pleaſures of the world, wee ſhall in little ſpace eſteeme the ſweetenes-

ſe

neſſe of them to bee ſo ſwinish, that we ſhall loath our ſelues for being deceiued by them, much more them for ſo deceiuing vs.

For as wee conſiſt of two contrarie ſubſtaunces, the ſoule and the bodie: ſo are we capable of two contrarie and incompatible pleaſures, the ſpirituall and the fleshly. And ſo farre as doth the ſubſtance, ſo farre dooth the pleaſure of the ſoule exceede that which is of the bodie, Which being but a painted pleaſure, is neuer deſired, neuer regarded, but of thoſe who are ignorant of the true pleaſure of the ſoule: euen as men through ignoraunce of the natural, either vertue or beautie of precious ſtones, do ſomtimes better, often equal-

ly eſteeme of counterfeit. But if we would make our iudgement maſter ouer our opinion, & accuſtome our ſelues to the true taſte of ſpirituall pleaſure: wee ſhould in ſhort time contemne as falſe, and at the length abhorre as filthie, the ſeeming pleaſures of the flesh: much more then a man would contemne, to taſt of honie, by enduring the ſting of many Bees: or abhorre to haue a loathſome itch, notwithſtanding it preſenteth vnto him ſome delight in clawing. For theſe pleaſures, how ſo euer they are ſuperficially ſugered ouer, to content our fantaſie, which is of power, not only to darken reaſon, but to deceiue ſence: yet the maine mixture of them is a gluttie griefe

griefe vnto the conſcience: and by making ſome offer of ſenſuall delight, they worke both painefull and poyſonous effects.

But they that enioy theſe pleaſures doe laugh (you will ſay) and ſhew all the tokens of a mind, both merrie and ſecure. I heare you well. But euerie foule that hath a ſeemely feather hath not ſweete flesh: nor euerie tree that beareth a goodly leafe beareth good fruite: graſſe giueth a clearer ſound then ſiluer: many things gliſter beſides gold: a gorgeous cheſt is not alwayes the ſigne of a rich treaſure: nor a faire die, of a fine threed: nor a coſtly ſcabbard of a ſure blade: nor a merrie countenance of a mind, either pleaſantly diſ-

poſed, or ſet at quiet. We ſee that ſome men will laugh at the beating of their heads againſt the wals. Yea, but then they are mad, you will ſay: Yea, but not ſo daungerouſly mad, as they that will ſmoothly ſmile at the ſatisfiing of their owne ſinfull deſires: which doe not onely hurt, but deſtroy: not the bodie onely, but alſo the ſoule.

And if they bee not mad, or (which is worſe) of a ſtupid and benummed ſoule: hauing loſt, both the ſpiritu all light of grace, and the naturall light of reaſon, retaining onely the ſenſuall light of their affections, common with brute beaſtes: their laughter is accompanied with ſuch a sharpe ſting of conſcience, the eternall iuſtice

ſtice making them executioners of their owne faultes: that all their mirth is an outſide onely of pleaſure. Chriſt *ſaith, they haue a worme* [d] *which alwayes gripeth & gnaweth their conſcience. The wiſeman affirmeth, that all wickednesſe is full of feare, giuing teſtimonie of damnation againſt it ſelfe.* [e] *And* Iob *likewiſe ſaith of the wicked:* [f] That hee ſorroweth all the dayes of his life, as it were a woman with child: a fearefull ſound is euer in his eares: and although he be in time of peace, the ſword is alwaies before his eyes. When he ſetteth down to eate, he remembreth that the day of darke-

d Marke.9.

e Sap.5.
f Iob.15.

neſſe is readie at his hand: tribulation terrifieth him, and anguiſh enuironeth him, euen as a King is enuironed with Souldiers when he goeth to battell.

This is the ſweete muſicke which the conſcience of the wicked continually maketh vpon their owne heart ſtrings: being a beginning in this life, of their ful torments in the flames of hell: and the leaues heere, of the trees which ther shall tumble vpon their neckes. All things which they ſee they ſuſpect: they conieCture not only probable, but poſſible perrils, yea, ſuch as all ordinarie meanes can hardly conſpire: their thoughts alwayes beating vpon thoſe things which

in

in common ſence doe ſeeme to carrie a dreadfull shew. They thinke that euerie man who commeth towards thē, commeth againſt them: if men talke ſecretly together, they ſuppoſe it is of their demeanure: if any ſinne be generally reproued, they ſurmiſe that onely they were noted, and the leſſe they doe perceiue, the more alwayes doe they conceiue. Before them is daunger, behind, doubt, vpon one ſide shame, vpon the other feare: ſuſpition, anguish, horrour, dread, doth hold their guiltie ſoule continually in Alarme. *Thus they diſcouer themſelues, though no man know them: they condemne themſelues, though no man accuſe them: they torment themſelues,*

though no man touch them. And this ſcourge of conſcience, they can no more put from them, then they can put away their owne thoughts: they are no more able to run from it, then they are able to runne from themſelues: it will follow them, it will perſecute them euen downe into hell.

But the vertuous haue no ſuch butcherie of thoughts within them: for they haue the teſtimonie of a good conſcience, which Saint Paule *calleth* his glorie, g *and* Salomon, a continuall feaſt. h *And this alwaye, either cauſeth or is accompanied, firſt, with preſent confidence, according to that which* Salomon *affirmeth:* The iuſt is as confident as

g 2. Cor. 1. 12.

h Prou. 15. 15.

as a Lion.[i] *Secondly, with most high hopes, which is vnto them, both a sweete solace, according to that which the Apostle saith:*[k] We reioyce in our tribulation, through our hope, which maketh vs not ashamed: *and also a sure strength, to sustaine them in all the aduersities and obliques of this life, and (as an armour of proofe) to breake all the blowes which the world or the diuell can fasten vpon them: emboldning them to say with the Prophet:* My hope is in God, I will not feare what flesh can doe vnto me: *And with* Iob:[m] Although he kill mee, yet will I trust in him.

To the contrarie, the present

i Prou. 28. 1.

k Rom. 5.

l Ps. 56.

m Iob. 13.

ſent eſtate of the wicked, is to feare When there is no cauſe of feare: [n] *and to flie*, VVhen no man follow them: [o] *And as for their hope* [p], it ſhall periſh, *being no better then* Chaffe, a bubble, ſmoake, [q] a lie: [r] *Yea*, furie: [s] *yea*, a verie abhomination of their ſoule. [t] *The reaſon hereof is double: Firſt, becauſe (whatſoeuer they pretend) they ſettle their hope in worldly means, & not in God: whereupon* Salomon *ſaith*, [u] Whē the vngodly man dieth, his hope is gone, the confidence of his riches ſhal periſh. *Secondly, becauſe although they did truſt in God, yet liuing as they do, looſely, licentiouſly, it is in vaine, & rather to bee called*

n Pſ. 55. 6.
o Prou. 28. 11.
p Prou. 10
q Sap. 5.
r Eſa. 28
s Iob. 8.
t Prou. 11.
u Prou. 11.

called presumption then hope.

Hereupon it followeth, that as two men, trauailing together towards their countrie, the one to bee aduanced for his seruice, the other to be executed for his offences: are accordingly affected by the way (whatsoeuer countenaunce they carrie) as they expect entertainement at their iournies end: euen so is it betweene the vertuous and the wicked: the one performeth his passage with great alacritie, being carried vpõ the two wings of hope & desire: the other goeth on with heauie heart, being as vnwilling to proceede, as hee is vnable to stay: the one cannot think vpon death but with great ioy, as being to him the doore to heauen: the other cannot remem-

remember it but with extreame terrour, as being to him the gate of hell.

And although neither all the wicked, nor alwayes any, doe feele theſe cruell gripes of conſcience, yet are their minds violently toſſed with another tempeſt: and that is the rule of their vnreſtfull affections: which are, the corrupters of iudgement, the ſeducers of will, the rebels to reaſon: the betrayers of vertue, the flatterers of vice: the vnderminers of courage: the ſlaues to weakneſſe: the infection of youth: the madnes of age: the curſe of life, the reproach of death. And as a Shippe in the middeſt of a ſtorme, is beaten on euerie ſide with winds and waues, and dangerouſly driuen, not

by

by direction of the maſter, but by the furie of the tempeſt: ſo in the ordinarie agitations of the wicked, reaſon, which is the Pilote, can beare no rule, but affection, which is the ſtorme, dooth forceably both toſſe & driue them: not onely diſturbing their preſent quiet, but keeping them alwayes vnaſſured. Hereupon the Prophet Eſay *ſaith:* [z] There is no peace to the wicked: *and againe:* [x] The wicked haue no reſt, but are like the raging Sea, whoſe waters foam with myre and grauell.

z Eſay. 58.

x Eſay. 57.

The cauſes heereof are three. The firſt is, for that the affections which they follow, neuer acquainted with mediocritie, are violent

lent and peremptorie, vnable to endure, either deniall, or elſe delay: continually crying, as Rachel *did vnto* Iacob: [y] Giue me children or elſe I die. *The ſecond is, for that they are like vnto death, neuer ſatisfied: not onely following the ſway of deſires alreadie formed, without end, but framing new deſires, without number. And as a fire, the more fewell is caſt into it, the more thereby it groweth able to conſume: ſo the more meanes that are applied to ſatisfie theſe affections the more doe they not onely deſire, but importune, either encreaſe, or at the leaſt chaunge. The third cauſe is, for that they are one contrarie to another, whereby are rayſed moſt cruell*

y Gen. 30.

cruell combats within the ſoule, with a far greater diſtraction of deſires, then was of languages at the confuſion of Babell: [z] *the mind being ſwayed as euerie wind of paſſion dooth puffe. As luſt and pride deſireth to ſpend, auarice to ſpare, enuie to detract, feare or fauour to extoll, ambition to aduenture, ſuſpition to hold back, wrath ſweetneth reuenge with delight, deceite cloaketh it with diſſimulation: and generally, ſo many as they are, ſo manie different deſires doe they kindle: all ioyned together onely in wickednesse: according to that which the Prophet ſaid:* [6] I haue ſeene iniquitie & ſtrife in the Citie. Iniquitie, *for that all are both vnmeaſurable, and*

z Gen. 11.

6 Pſal.

and vniuſt: ſtrife, *for that one of them is cõtrarie to another.*

But the godly doe enioy a heauenly peace and tranquilitie in their paſſions, according to that ſalutation which Chriſt *both vſed,* [a] *and taught to his Diſciples,* [b] Peace bee vnto you: *and according as the princely Prophet ſaid:* [c] There is great peace to them that loue thy lawe. *For they trouble not themſelues with cares, the ſad burthen, the conſuming canker of this life: they hunt not after froathie prayſe: they are couetous onely to lay vp treaſure in heauen:* [d] *their higheſt ambition is to maintaine themſelues vpright in goodneſſe: their pleaſure is to diſpiſe:*

a Luc. 24 36

b Luke. 10.5.

c Pſ.119.

d Mat.6.

piſe pleaſures: their minds are not racked either with feare or deſire: all their calme thoughts are vtterly vnable to maintaine with in them any ſtiffe ſtrife. And hereof doe enſue two notable effects.

One is, the ineſtimable treaſure of libertie, whereof Chriſt *ſaid:* [e] If yee abide in my word, then are ye my Diſciples, and ſhall know the truth, and the truth ſhall make you free: *And likewiſe the Apoſtle,* [f] Where the ſpirit of the Lord is, there is libertie. *And this conſiſteth in freeing of reaſon, which is the diuine part of the ſoule, from the tyrannie of affections, which are the ſenſuall and brutish part thereof:*

e Io. 8.

f 2. Cor. 3.

whereto

wherto notwithstanding, the wicked are more basely bound, thē euer was slaue to the most mercilesse tyrant. For, they doe not sticke, not stay at any danger: they spare neither paines, nor expenses, whether of treasure or of much more precious time, to satisfie that which they commaund. They neither act, nor talke, nor thinke, nor once dreame of any other thing then of this seruice. Hereupon S. Peter *calleth them,* Bondslaues of corruptiō:[g] *&* Christ, slaues to sinne:[h] Becausse a man is a slaue to that wherof he is ouercome.[i]

g 2.Pet.2.

h Io.8.

i 2.Pet.2.

Another is, the dominion ouer those affections, which Christ *calleth* a kingdom within vs:[k] *and* S. Iohn a victorie[l]: *being a farre greater conquest then* Alex-

k Luk.17

l 1.Io.5.11. Cor.15.

ander *the great was able to atchiue. For he, hauing ſubdued the ſtrongeſt part of the world, was beaten down with the power of his owne paſſions: but the godly, hauing conquered theſe his conquerers, doe not only maintaine themſelues in free condition, but retaine theſe rebels in ſuch obedience, that their ſeruice is a great furtherance vnto thē in the ſeruice of God. As anger is a meanes to enflame zeal, haughtines, to diſpiſe the world: ſhamefaſtnes & feare to abſtaine from ſinne: ioy to praiſe God: ſadnes to repent: hatred to purſue vice: loue to enſue vertu: & in like maner the reſt: ſo long as they are kept in order of obedience, ſo long are they alwaies ſeruiceable, & ſometimes neceſſarie in vertuous atchiuements,*

Heereupon Saint Paul ſaid: I tame my bodie, and bring it into ſubiection: leaſt whiles I preach to others, I my ſelfe bee come a caſt away. 1. Cor. 9. *For as diuers beaſts, being wilde are dangerous, but made tame doe become profitable for many vſes: ſo our paſſions, which in their rebellious rage are hurtfull vnto vs, being ſubdued and moderated, are ſingular helpes in the exerciſe of vertue.*

Now, ſince it is by rebellion of our affections, that a vertuous and religious life doth ſeeme diſtaſtfull vnto vs: it followeth, that theſe affections being ſubdued, the ſoule ſhall obtaine a free and full delight in all the actions of

of such a life. And this pleasure of the soule, is of force to aarken and to dull the sences of the bodie, against all worldly respects, as well in not receiuing pleasure, as also in not perceiuing paine. For the first, Saint Paule said, that hee esteemed all things dung in regard of Christ.[n] For the second, the Apostles reioyced, because they were accompted worthie, not onely to be scourged, but with dispite and shame to be scourged for professing Christ.[o] This also made the stones seeme swecte to Stephen:[p] the sword, fire, wilde beastes, and all other cruelties, ioyned with ougly infamie, not onely tollerable, but delightfull to the residue of the blessed Martyrs: whose noble

n Phil. 3.

o Act. 5.

p Act 7.

noble courage (like the Sun) did ſhewe greateſt countenance in loweſt ſtate: who with a braue behauiour in contempt of death, gaue a grace to the greateſt miſeries that tyrannie could deuiſe.

One cauſe hereof is, (beſides the former) the apparant ſupplie of grace, which God euen in the middeſt of miſeries, by a more felt then ſeene manner, diſtilleth into the ſoules of his ſeruants, to incourage and enable them in their perſeuerance. And this ſo altereth the ſtate of the ſoule wherinto it entreth, that Ezechiel *calleth it,* A new ſpirit: [q] *and* Saint Paul, The deſtroying of the bodie of ſinne: [r] *Through which he affirmed,*

[q] Ezech. 11. 19

[r] Rom. 6.

that

that he had not onely wil, but Power to do all things.[s] [s] Phil. 4.

Another cauſe is, the loue which is ſetled in them towards God: which loue Saint Paul *calleth the* Fulneſſe of the Law:[t] *and is ſo predominant a paſſion, that it maketh the greateſt difficulties ſeeme eaſie, and the moſt daungerous attempts, moſt delightfull.* Giue mee one that loueth, ſaith Auguſtine,[u] and he ſhal feele what I ſay: but if I ſpeake to a cold Chriſtian, hee cannot vnderſtand me. [t] Rom. 13. [u] Tract. 27. in Io.

In regard of this diuine ſupplie, Chriſt *ſaith:* My yoake is eaſie, and my burthen light.[7] Saint Iohn *alſo ſaith:* His commaundements are not [7] Mat. 11.

A grie-

grieuous. [x] *Likewiſe God encourageth vs by* S. Paul: [y] My grace is ſufficient for thee. *And by the Prophet* Eſay: [z] Feare not, for I am with thee, melt not as waxe, for I am thy God; to ſtrengthen thee, to aſsiſt thee, and to keepe thee with the right hand of my righteouſneſſe.

In regard of this loue, Chriſt ſaid: Hee that loueth mee keepeth my commandements. [a] *And* Saint Iohn *teſtifieth* This is the loue of GOD, when wee keepe his commaundements. [a]

In regard of both, the Apoſtle ſaith: [b] I am filled with comfort, I abound in ioy in all our tribulations

x 1. Io. 5.

y 2. Cor. 12.

z Eſa. 4.

a Io. 14.

a Io. 15

b 1. Cor 7.

tions. *Likewiſe the Prophet* Dauid: The voice of ioy and health is in the tabernacle of the iuſt.[c] *And againe, with words neerer admiration then liking.* I haue taken greater pleaſure in the wayes of thy commaundements, then in all maner of riches.[d]

Of this grace enſueth a moſt cleare light of vnderſtanding, called the wiſedome of Saints:[e] *whereby the ſpirituall man* Iudgeth all things:[f] *being made thereby, moſt wiſe in diſcerning what is beſt, and moſt iuſt in performing What hee doth diſcerne. This is that light of men:*[g] *that wrighting in the heart:*[h] *that immediate inſtruction,*[i] *which*

c pſ.118.

d Pſ.119.

e Prou 9,

f 1.Cor.2.

g Io.1.

h.Ierem.31

i Eſa.54.

God aſſuredly promiſed, and the Prophet Dauid did most earneſtly deſire: [k] wherof he ment alſo when he ſaid: Thou ſhalt ſhew me the path of life. [l] And againe: Thou ſhalt make mee to vnderſtand wiſdome ſecretly. [m] But the want of this light of vnderſtanding vnto the wicked, muſt needs (according to the nature of darkneſſe) make the whole paſſage of their life, exceedingly both labourſome and loathſome: according as the Prophet ſaith in their perſon: We haue groped after the wals, like blind men, we haue ſtumbled at midday, euen as if it had beene in darknes. [n] And as the wiſeman ſpeaketh of their complaint in hel-

k Pſ. 118.

l Pſ. 16.

m Pſ. 51.

n Eſa.

o The light of righteouſneſſe, the ſonne of vnderſtanding hath not ſhined vnto vs.

From this loue proceedeth a notable alacritie, both in beginning, and in purſuing ioyned alſo with integritie and perſeuerance, as appeareth by the Prophet Dauid, *when he ſaid:* I made haſte and prolonged not: p I will runne the way of thy commaundements: q With my whole heart: r Vnto the end. s

From both proceedeth a moſt heauenly ſolace, knowne onely to thoſe that feele it: which Dauid *calleth*, A graciuous deaw. t *And* Eſay, A floud of pleaſure: u *Which God giueth as a taſte in this life, of the*

o Sap. 5.

p Pſ. 119.

q Ibid.
r Ibid.
s Ibid.

t Pſ. 68.

u Eſ. 29

Ocean of ioy which is in heauen. Wherewith the hearts of the godly being watered, and (in a manner) Made drunken, [z] *they looſe all ſence of earthly things, (as* Saint Peter *did vppon a ſhort ſhew of the glorious preſence of Christ* [x]*) and neither in deſire wiſh, nor in hope aſpire, nor in imagination faine in this world any great ioy.*

z Pſ. 36. & 65.

x Math. 17.

But if wee will drinke of theſe ſweete ſtreames, if wee will feede on theſe pure paſtures, we muſt endeauour to abandon the pleaſures of this life, and eſteeme all worldly things ſo indifferent, that our minds be not tranſported, either with deſire of that which wee haue not, or with delight in that which

we

we haue. For as the arke of God, and the Idoll Dagon *could not ſtand together vpon one alter:* [x] *as* Iſaacke *and* Iſmael *could not abide together in one houſe:* [y] *ſo cannot Chriſt and the world, God and* Mammon *lodge together in one heart.* [z] *The people of Iſraell forſooke the fleſh-pots of Egypt before God gaue them* Manna *from heauen:* [a] *The prodigall ſonne left his feeding vpon huskes with ſwine, before his father killed for him the fat Calfe: and ſurely, if wee will ſubdue our turbulent affections, and drawe them from the delightes of this world, we ſhall ſoone find this ſpirituall pleaſure, not onely to exceede our expectation, but verie farre beyond our*

x 1.R.g.5.

y Gen.21.

z Mat.6. Luc.16.

2 Exod.16.

a Luke.15.

hope. For God is iealous, and with exceeding feruour loueth our ſoules: and therefore will not admit any extern ll loues and delights to be mixed with his: like a chaſt wife, who is iniuriouſly loued, if ſhee bee loued together with others.

And it is a true token of our furtheraunce, in this grace of God towards vs, and in this lone of vs towards him, when wee feele in our ſelues an alacritie and delight in heauenly meditations, in prayer, in faſting, in Almes, and in other exerciſes of deuotion: with a careleſſe contempt of the world, and a longing deſire to bee with God. But if wee find in our ſelues a dulneſſe to begin, and a wearineſſe to continue

tinue in these labours of the soule, (which as it maketh the paines greater to vs, so doth it make the acceptance lesse to GOD, who loueth not onely a willing, but a chearefully giuer b) then is it a sure signe, that neither Gods fauour is so great towards vs, as wee haue need, nor our dutie so intire towards him, as wee haue cause. b 1. Cor. 9.

And therefore it behoueth vs to applie all our care, all our courage, to blow vp the dying fire of our deuotion: especially both by often renuing, and by a long perseuering in the serious consideration of these last things, vntill wee find in our selues some feeling of this pure pleasure. For so will

theſe and the like exerciſes of the ſoule growe vnto vs, firſt, tollerable, and afterward moſt ſweete: and on the other ſide, the pleaſures of the world, will firſt ſeeme vaine vnto vs, and afterward exceeding vile.

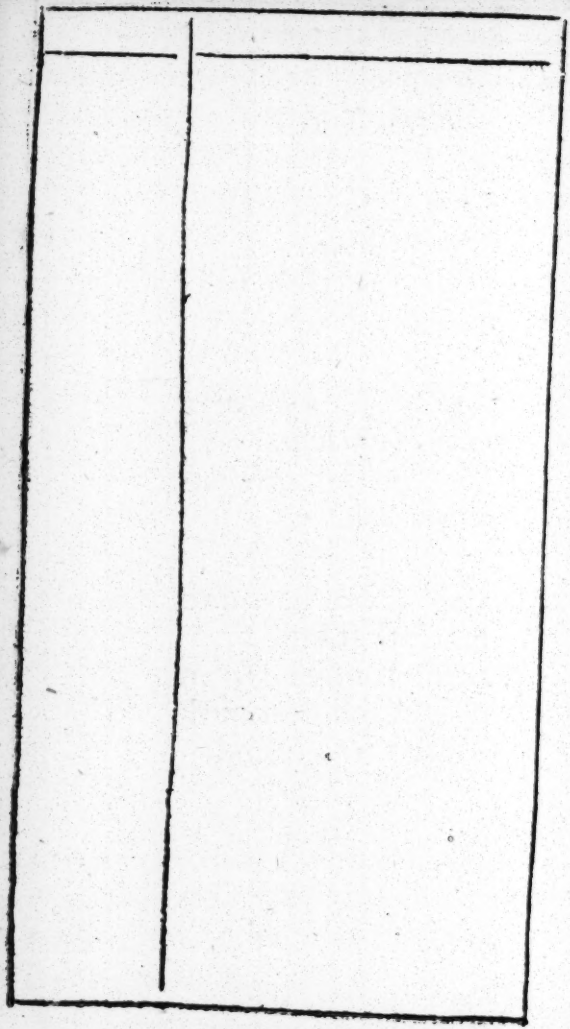
I. HAYVVARD.

Hom. Il. α.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν.
Ὅσ χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν ἄλλο δὲ εἴπῃ.

Tam grauis ille mihi nigrî quam limina ditis.
Ore aliud qui fert, aliud ſub pectore celat.

As dale of death, ſo doe I hate that kind.
Whoſe tongue from thoght, whoſe mouth diſſent from mind.



The Table of *the first deuotion* containeth.

THe remorse of a guiltie conscience. pag. 1

2 *The consideration of the day of iudgment. pag.* 8.

3 *A Prayer.*
pag.22.

The second Deuotion containeth.

A *Deiection of the soule, vpon sence of sinne.*
pag.39.

2 *A consi-deration of the paines of hell. pag.51.*

3 *A prayer. pag.64.*

The third deuotiõ containeth.

A *Sorrowefull acknowledg-ment*

ment of ſinnes.
pag.77.
2 *A conſide-*
ration of the
howre of death.
pag 100.
3 *A prayer.*
*pag.*120.

The Table of the fourth Deuotion *containeth.*

A *Thankeſgi-*
uing, inter-
mixt

mixt with confeſsion and prayer pag. 145.

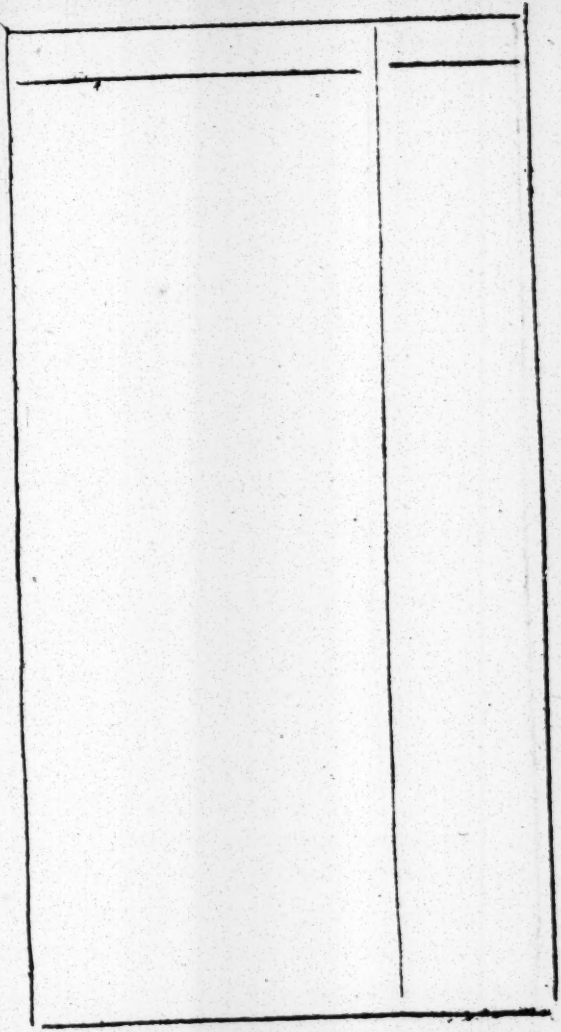
2 *Another Thankeſgiuing ioyned with prayer. pag.* 163.

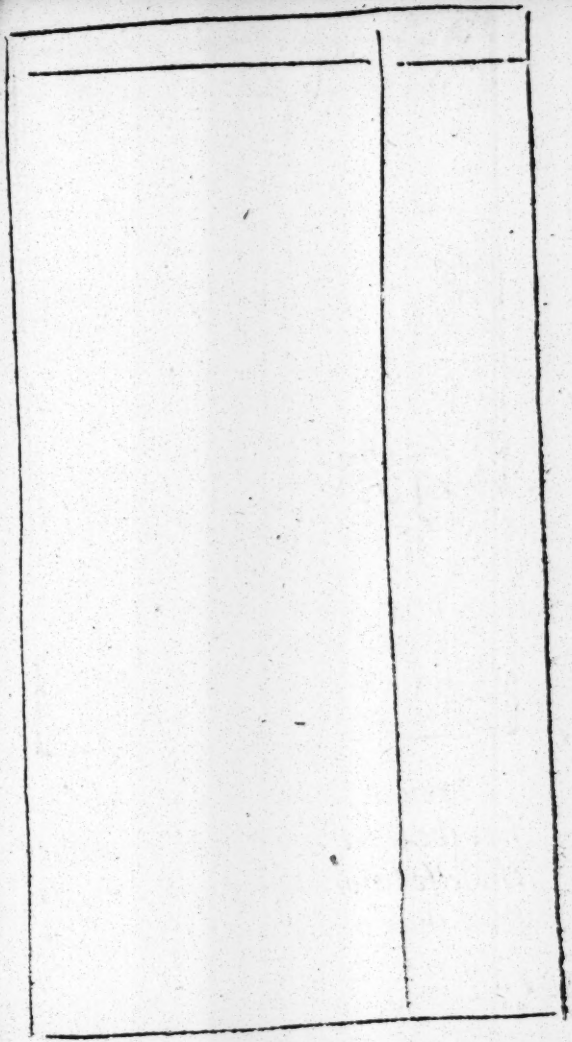
3 *Another Thankeſ-giuing and Prayer. pag.* 183.

4 *A Table of the principall heads*

heads, whereto Gods benefites may be reduced, in our giuing thanks. pag. 200

A short prayer to bee said, when we beginne to setle our selues to our deuotions. pag. 204.





Prouide thee of a medicine before the feare come, and examine thy selfe before Iudgement: and so shalt thou find propitiation in the sight of God. Eccle. 8. 18.

The 1. Deuotion.

The Sinner touched with remorse of his sins, and terrified with remembrance of Gods iudgement, flyeth vnto Christ.

O Christ, the Son of the most mightie God, the Sauiour of most miserable men, whose blessed bodie was buffeted with fists, torn with whips, stretched vpon the Crosse,

pierced with nailes and ſpeare, and bathed in the ſweet ſtreames of thine own blood, for the redemtion of al mankind: to thee, O author, O reſtorer, O preſeruer of life; to thy maieſtie, to thy mercie; my ſinfull ſoule, full of freſh bleeding woundes, full of old corrupted ſoares, ſicke to the death with a ſurfet of ſinne, would faine preſent it ſelfe, and ſend a few faint groanes vnto thy heauenlie eares.

But alas, the greatnes of my diſeaſe hath almoſt taken away the ſenſe therof; and ſo horrible is my corruption, that I feare it will too

too much offend thy pure presence, and altogether auert, thy countenance from regarding mee, thine eare from attending me, and thy compassion from relieuing me.

O sinne, the verie bane and death of my soule, was it not enough for thee to infect a heedles creature with thy poyson, but thou must make it so ouglie and loathsome, that the eye of mercie should not endure to behold it? was it not enough for thee to crush it in pieces with thy weight, but thou must also goe about to stoppe, both the eare of pittie with horrour,

and the mouth of prayer with ſhame? was it not enough for thee to drawe mee to deſtruction, but thou muſt alſo take from mee, both the ſence of my griefe, and the ſight of my danger; and conſequentlie the cure of the one, and care of the other.

I was wounded, and I felt it not: I was wounded te death, and I pereiued it not: I was bounde, I was beaten, and I regarded it not: yea, my deadly woũds were a delightfull tickling vnto me; I tooke pleaſure in moſt baſe bondage; and (like *Salomons* foole) I laugh ed when I was laſhed.

For

For I was beſide my ſelfe, when I was without thee; neither deſiring nor diſcerning that which was good; neither alſo ſhunning, nor yet ſeeing that which was euill. I became in the paſſage of all my actions, not onely fooliſh, but altogether ſenceleſſe: for thou art truth, and I was without thee; thou art life, and I was without thee.

Alas, how am I deformed? how am I defiled? O deere Chriſt, my fainting ſoule groaneth and gaſpeth for thy grace, but it is abaſhed at thy glorie: I would faine entreate thy mercie to heale me, but I am loath

to offend thy maieſtie in beholding me: I am aſhamed to laye open my iniquities, and yet (wo is me) I cannot appeare before thee without them.

Ah theſe my ſins, how doe they diſtreſſe? how doe they diſtract me? they deſire to bee ſeene, that they may bee healed; but they are vnwilling to bee ſhewen, leaſt they ſhoulde bee deteſted: they are not healed without confeſsion, & they are not heard without confuſion: If they be couered they cannot bee cured, and if they bee opened they muſt needes be abhorred. In the meane

time

time their ſharpenes pierceth, and their weight preſſeth me; they torment mee with griefe, they aſtoniſh me with feare, they confound me with ſhame.

What ſhall I ſay, or what ſhall I doe, wretch that I am? whether did I bend my ſelfe? and to what paſſe am I now come? O Chriſt, I did not ſet thee before my eyes, and now I dare not appeare in thy ſight: I reioyced but not in thee, and now I am troubled but thou art not with mee. Alaſſe, better it were to bee nothing then to bee without thee, without whome all thinges are nothing

thing; better it were to be dead, then to bee without thee, O our life.

The consideration of the daye of iudgement.

WOe to me wretch, what shall I doe in that daye, that great day, that daye of fury and of feare; when at the sound of the trumpet all graues shall open, and yeeld vppe their prisoners, which they haue kepte fast fettered in the chaines of death, from all ages since the worlde was made. When the books of euery mans naked conscience shall bee laid forth: when

when all the ſinnes which euer I committed, from my birth to my buriall, ſhal be ſũmoned to appeare againſt mee; and all my actions, wordes and thoughtes, euen thoſe which I moſt eſteemed, eyther concealed, or elſe forgotten, ſhall bee ſet in ſo open and plaine a view, that all the worlde ſhall point at mee and ſay; *fie, Ah ſhame, Behold what hee hath done.* When I ſhal bee charged with a ſtrict reckoning how euery moment of my life, (euen to the twinckling of an eye) hath beene employed; and bee compelled to aunſwere to manie thinges whereof

I would haue ſcorned to haue beene eyther queſtioned or tolde, during the time of my life: When not onelie my actions, but my ſurceaſe from affaires; not my wordes onely, but alſo my ſilence, and as wel the vacancie of my minde, as my very leaſt & lighteſt thoughtes ſhall be ſeuerely examined: the one for committing that which is euill, the other for omitting that which is good: it being ſufficient to condemne mee, euen that I liued; (as the figge tree was curſed which did beare leaues and no fruite, *Mat.* 27.) if my life were not

ſpent

ſpent in the ſeruice of God. When the heauens ſhall threaten me, the earth caſt mee vppe, and all the creatures which I haue abuſed crie vengeance vppon me: when the Diuelles ſhall accuſe mee, my owne conſcience giue euidence againſt me, and the whole Iurie of Saintes paſſe their verdict vpon me.

Ah wretch what a moũtainous heap of ſinsſhal that day be laid to my charge, which now I do not eyther remember or elſe regarde? How many of my actions which now I eſteeme, ſome harmeleſſe, others good, will (vpon touch of this tri-

all)

all/ be found most heinous and horrible sinnes?no defence, no denial will that day serue, eyther to countenance or to couer them. It will bee in vaine to offer eyther excuse or else entreatie; seeing there shall then bee lefte no place for the one nor pitty for the other: but without anie further delay, I must submit my selfe to suffer euen as I haue done.

Vnprofitable sinner, will not this cause thee to cast out most hideous cries? is not this enough to drawe foorth the deerest droppes of thy blood into teares?O stony, O steelle hardnesse of

of my heart, which theſe blowes are vnable to breake: O heauy ſleep of my ſoule, thou art not a ſleepe but deade, if theſe pinches doe not awake thee. But proceed a little to examine the reſt, although it farre exceede thy apprehenſion; do not altogether ſuppreſſe that, which thou art not able fullie to expreſſe; take a light touch of thoſe terrors, which the more ſuddainely they fal vpon thee, the more inſupportable they will bee to endure.

Who then ſhall be my iudge? euen hee, to whoſe contumelie did tend whatſoeuer I haue done amiſſe: hee,

hee, I say, whose maiesty I haue dishonoured, whose mercy, whose might I haue despited; whose glorie I haue abased, whose goodnesse I haue abused; whose presence I haue prophaned; and whose long patience I haue accounted, either ignorance or allowance of all my euill.

Alas, what haue I done? whome haue I offended? whome haue I prouoked? If the iust shall hardly bee saued, what shal become of me wretched sinner? where shall I hide mee? or how shall I appeare? To goe forward it will be intolerable; to goe backe impossible,

to

to turn aside vnauaileable. And so great will be the astonishment, betweene sorrow, shame and feare, that the guiltie sinner shall bee desirous to hide himselfe, (if it were possible) euen in hell.

What way shall I then take in these desperate extremities? whether shall I turne my selfe? what shift, what friendes shall I bee able to make? all things giuing cause of terrour, and nothing of comfort. With what countenance shall I bee able to sustaine the maiestie of the most seuere iudge, both in searching out, & in punishing offen-

ces:

ces: who neither can bee blinded, nor will bee corrupted? Alasse, what shall I doe, but euen fainte for feare, & stand as a most desperate and forlorne wretch, without eyther cõfort or courage; trembling and quaking before his terrible presence, whome so grieuouslie I haue prouoked; altogether confounded, at the intollerable vehemencie and waighte of his wrath, at the inexcusable number and enormity of my sinnes, at the easeles and endlesse punishment which I shal see I haue deserued.

Who, where, what thing

thing ſhall then be my cō-fort, when I ſhall bee in-cluded in theſe extreame ſtreites? hauing *on one ſide*, my ſinnes accuſing me, *on the other*, iuſtice threatning me; *aboue*, an angry iudge condemning me; *beneath*, hell open, and the boiling furnace ready to deuoure mee; *before*, the Diuelles with bitter ſcoffes and vp-braydinges hayling mee; *behind*, the Saints and my neareſt friendes, not onely forſaking mee, but reioy-cing and prayſing God for his iuſtice in my damnati-on; *within* my conſcience tearing me; *without*, the powers of heauen ſhaken

and

and dissolued, the elements shiuered in peeces, the whole world flaming, and all damned soules crying and cursing round about mee,

O indignation of the Almightie, fall not vpon me; for I haue neither power to resist thee, nor patience to beare thee, nor place to auoid thee. And doubtles, it is impossible either to expresse, or to imagine, what an inestimable treasure a good conscience wil bee at that day: and if a sinner could now conceiue the infinite Sea of terrours and torments, which then hee shall perceiue to rush

vpon

vpon him, hee would not endure them one moment, for all the falſe pleaſures that his ſweeteſt ſinnes can afford.

Alas wretch, what ſhall I doe? If I ſpeake, my ſinnes ſtand vp againſt me: and if I hold my peace, I find no man to cõfort me. Mourne, O my ſoule, drowne thy ſelfe in bitter mourning; howle out and lament, becauſe of theſe heauie horrours, which thine offences prepare daily to heape vpon thee: thou beingas vnable to repell the one, as either worthily to repreſſe, or repent the other.

And yet now thou doeſt

ſee

ſee theſe euils, ſee alſo if thou eanſt ſhunne them; let no paines be too great, no petitions either too often or too earneſt, to make prouiſion againſt that day: trample vnder foot the vile vanities of this life; ſhake them off, as *Paul* did the viper into the fire, leaſt at the laſt they cauſe thee to ſhak. Strike off all delayes which haue already deuoured too much of thy good time. Runne, O runne vnto thy onely refuge, Ieſus Chriſt thy redeemer; and become (as it dooth become thee) an humble ſuppliant, in the loweſt degree both of ſorrow and ſhame. Proſtrate thy

thy ſelfe before his preſence, poure out thy teares at his feete; make an abiect countenance and geſture, vnfained meſſengers of thy diſtreſſed mind; let thy words bee ſeaſoned with ſighs, and bathed in teares and ſo addreſſe thy ſuite vnto him. Although it bee late, it is not yet too late to call for his mercie; & wherfore ſhouldeſt thou be conſumed in ſaying nothing? As it is impoſsible he ſhold forget the paſsions which he endured, ſo it is not credible that hee ſhould not haue compaſsion on thee for whome he ſuffered.

The Prayer.

O Christ, O Sonne of the euerliuing God, in goodneſſe infinite, infinite alſo in greatneſſe, in power Almightie, in wiſedome, wonderfull, in iudgement iuſt, in prom ſe true, in works holy, in mercie rich, patient toward ſinners, and ſparing when they doe repent: call to thy remembrance, O ſweete Ieſus, for whoſe ſake thou wert content to endure all the miſeries of mortalitie: hunger, cold, griefe, pouertie, contempt, ſcorne, blaſphemies, bands, blowes, the croſſe, wounds,

wounds, death, and the graue.

And now, O Lord, where is this loue? where are these mercies? is thy goodnesse come to an end? and will thine anger neuer againe be appeased? If I bee full of impietie, art thou therfore not full of pittie? and if I confesse the one, wilt thou therefore denie the other? If my sinnes are greater then it is meete, are thy mercies lesser then they were wont? if thy glorious greatnesse did make mee draw backe, wilt thou therforedraw backe thy gracious goodnesse?

O Lord my God, al-

though I am a ſinner, yet am I thy creature: although I am a ſinner, yet am I redeemed with the bleſſed price of thy bloud. O Lord my life, it was no goodnes in me that compelled thee to make me, but euen thy loue; it was no merite in me that did winne thee to redeeme me, but euen thy mercie: why then, ſweete Chriſt and moſt louing Ieſu, let that loue which compelled thee to make mee, compell thee alſo to helpe me; let that mercie which did winne thee to die for me, winne thee alſo to ſaue my life: for thou art alwaies one, neither is thy loue changed,

changed, nor thy mercie diminiſhed.

Heare me O Lord, heale me O Lord, heale my ſicke ſoule which panteth at thy feete, and is euen at the point to periſh: reiect not him who deiecteth him ſelfe, let not the abaſing of my ſelfe make me ſeeme baſe vnto thee: enter not into iudgement with thy ſeruant, but according to thy mercies, to the multitude of thy mercies put away mine iniquities.

Thinke not on thy hate againſt a ſinner, but thinke on thy loue towards thy creature: remember not thy iuſtice where by thou

punisheſt, but remember thy mercie whereby thou ſaueſt: forget mee as I was diſobedient, prouoking thee to wrath, and regard me as I am diſtreſſed, crying to thee for helpe. Comfort mee that am weake, heale mee that am wounded, raiſe me that am dead: heale the infirmitie which grieueth me, and thou ſhalt remooue the deformitie which offendeth thee: take away the wretchedneſſe whereof I languiſh, and thou ſhalt take away the lothſomneſſe which thou abhorreſt: free mee from my danger, and thou ſhalt free my ſelfe from thy diſpleaſure.

O

O sweete Lord and moſt mercifull Ieſus Chriſt, wee know wherefore thon cameſt into the world, euen to ſeeke and to ſaue that which was loſt: and doe not thou, O Lord, forget that, which wee, vile wretches, not onely know to be a verie truth, but ackdowledge to be our onely truſt. Thou cameſt to ſaue that which was loſt, and wilt thou ſee me periſh, in the view of thy pitifull eyes, in the preſence of thy bowels of mercie? Thou cameſt to call ſinners to repentance, and wilt thou not heare them when they doe repent? thou cameſt to ſeeke

thoſe which wandred, and to aſſemble thoſe which were diſperſed, and wilt thou not receiue thoſe which come vnto thee, which crie after thee, which call vpon thee?

Thou diddeſt not ſtop thine eares when thou wert blaſphemed; and wilt thou ſtop them now thou art intreated? Thou didſt not turne away thy face from thoſe that ſpat vpon thee and buffeted thee; and wilt thou now turne it away from thoſe that praie vnto thee?

O thou hope of my heart, and ſtrength of my ſoule, whether ſhould I runne

run for ſuccour, to whome ſhould I reſort, but onely vnto thee, who art the reconciler, the redeemer, the Sauiour of mankind? O reconciler, whome wilt thou reconcile to thy Father, if thou reiectest a poore ſinner, who condemneth himſelfe, and calleth vpon thee? If death ſhall deuour him, who diſpaireth in himſelf, and truſteth in thee? If that ſoule ſhall bee drowned in hel, which acknowledgeth his owne wickednes with feare, and thy goodneſſe with loue? O redeemer, whome haſt thou then redeemed? O Sauiour whom then wilt thou ſaue?

O Christ heare mee, O Christ helpe me, or else tel me thy vnworthie seruant, O mercifull God, tell thy seruant, to whome shall I crie? To whome shall I complaine? Who is more able to helpe? Who more easie to bee intreated? To whome may I flie more safely? To whome more readily? Who is more mightie? Who more mild? Where may I bee more bold? Where more secure?

O thou onely refuge and reliefe of the distressed, to whom no man sueth without hope of helpe, forsake mee not now I call vpon thee, for before I did call vpon

vpon thee, thou didſt call me; and to the end that I ſhuld ſeeke after thee, thou didſt ſeeke out me. Sweete Ieſus, I praiſe thee for this voluntarie gift of thy goodneſſe, O let it not be vnprofitable vnto mee: Finiſh that which thou haſt begunne, and giue mee the thing which thou haſt moued me to deſire.

Heare my praier, and haue mercie vpon mee a forſaken Orphane; looke vpon the teares of my miſerie, & ſpeake peace to my ſobbing ſoule. Haue mercy vpon me, O Sonne of *Dauid*; O fountaine of mercy, haue mercie vpon me; and

of

of thy ſweete mercie reiect not him whome of thy goodneſſe, and for thy glorie thou haſt created. Heale the diſeaſed, helpe the diſtreſſed which crieth to thee for comfort.

O light, behold the blind; O ſtrength, ſtretch foorth thy hand that the lame may come vnto thee; O life, raiſe the dead out of the Sepulchre of his ſinnes.

O mercifull louer of mankind, ah ſhew thy ſelfe vnto mee; reueale thy glorie, reueale thy grace, oh let me behold, oh let mee hold thee.

Let me find, let me feele, that thou only art the hope of

of the diſtreſſed, the reliefe of the afflicted, the comfort, the ſtrength, the ioy of all. O Chriſt, let me not in vaine beleeue this truth: O Chriſt, let me not in vain lay hold vpon this hope: O Chriſt, let mee not in vaine deſire this mercie. And if my faith be ſo faint, my hope ſo cold, my prayer ſo weake, that I can thereby deſerue, neither pardon of my ſinnes, nor participation of thy grace; ſupplie thou I beſeech thee my imperfections, that by thy mercie I may obtaine the one, and by thy merites the other.

For thou haſt enioyned

vs a taske to ſerue thee, not vpon either proofe or poſſibilitie of our ſufficiencie, but vpon promiſe of thy diuine aſsiſtance; and therfore by ſo much the more doe thou for mee, by how much my owne power dooth not ſuffice mee; for through my weakeneſſe, I am the more fitte to bee ſuſtaynede by thy ſtrength; to which al things are ſo farre from being impoſsible, that nothing is hard.

Therefore, O ſweete Ieſu, O my God, rebuke the tempeſtuous trobles of my ſoule; calme my vnquiet conſcience; pull me out of the

the armes of ſinne, which is the true darkneſſe and death of the ſoule; and receiue me into the imbracements of thy heauẽly light. Set my feete in thy pathes, and ſo both order and ſtrengthen my ſteps, that I may not onely walke, but runne the way of thy commaundements.

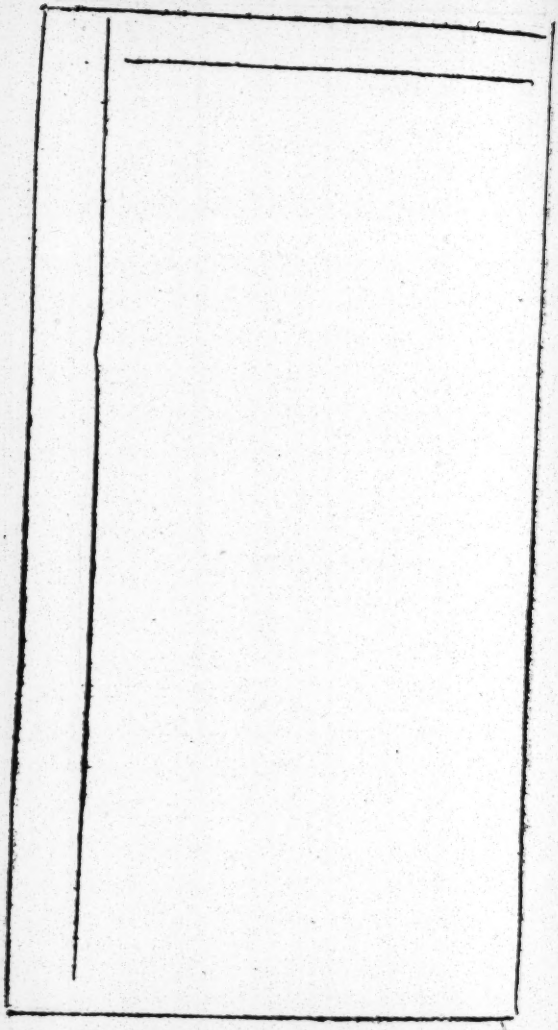
Bring me from all outward things to my ſelfe, and from my ſelfe vnto thee; that I may become as like to thee in will and deſire, as I am in nature. Set me wholy on fire with thy loue; thy ſweete loue, thy longing loue, thy chaſte loue; with deſire of thee, with

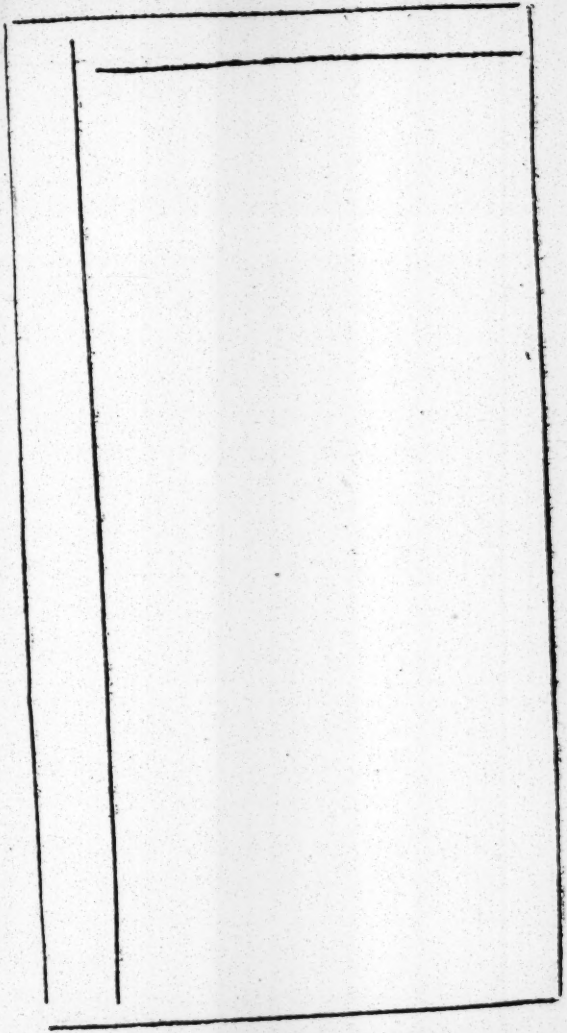
with contentment, with ioy, with facietie in thee. Let this light of thy loue captiuate my ſences from all other both lightes and delights; let it cleare my ſoule from the groſſe vapours of fleſh and bloud: that thereby my vnderſtanding may know thee, my heart may honour thee, my wil may obey thee, al my forces may ſerue thee: With earneſt intent, with effectuall induſtrie, to amend my faults, to beate down my paſsions, to maintaine my good motions, and to proſecute my good purpoſes and endeauours. That as hetherto I haue liued

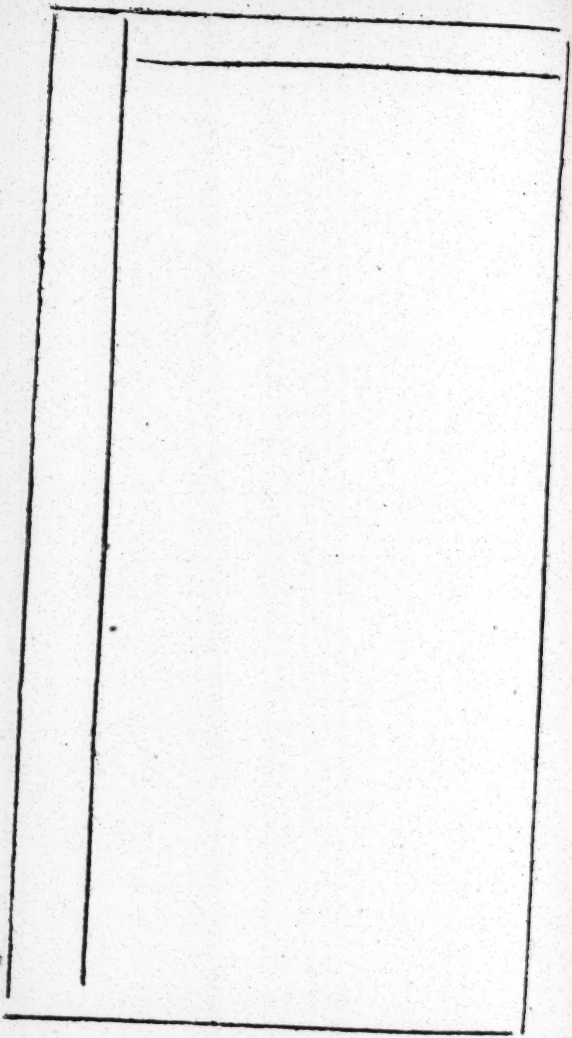
ued againſt my ſelfe, and without thee, ſo from hencefoorth I may leade my life, for my ſelfe, in and by thee, ſweete Ieſus.

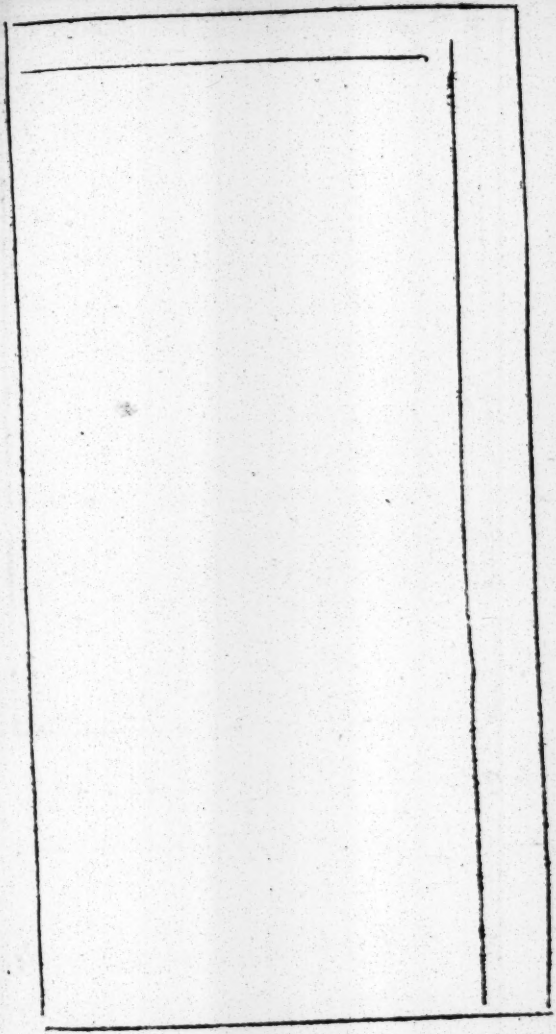
Amen.

Periiſſem niſi periiſſem.









The remembraunce of thy iudgements, were feareſull vnto me.
Pſal. 119.

For Gods iudgements were terrible vnto me.

The I I. Deuotion.

The touch of ſinne and the terrors of hel, cauſeth the ſoule to lay hold vpon Gods mercie,

O Soule, O wicked, O wretched ſoule, ſhake off this ſloath, this ſleepe, this death of ſinne, wherein thou walloweſt, and wherein thou wandereſt: raiſe vp, rowſe vp thy ſelfe from this daungerous dulneſſe.

dulneſſe. Call to thy conſideration (vnhappie creature) from whence thou runneſt, where thou art, and whereto thou haſteneſt, the fauour which thou forſakeſt, the horror wherein thou abideſt, and the terrour whereto thou tendeſt.

Thou wert once waſhed cleane with the heauenly fountaine in Baptiſme, cloathed with the pure robe of righteouſneſſe, endowed with the ioyes of heauen, and eſpouſed to thy Sauiour Chriſt: but now thou haſt by impuritie of life, ſoyled thy ſelfe with ſinne, defiled that glo-

rious

rious garment, broken thoſe ſacred bands, and made thy louing ſpouſe, both thine earneſt enemie, and ſeuere iudge.

O Chriſt, how can I forget thy goodneſſe? and yet how dare I remember thy greatneſſe? I haue denied thee with *Peter*, betraied thee with *Iudas*, and runne from thee with thy other Diſciples: nay, with the moſt accurſed cruell Iewes, I haue mocked, blaſphemed, buffeted and ſcourged thee; ſpit vpon thy glorious face, & torne open thy tender wounds. Then ſince I haue committed their cruelty, what

hope may I haue to auoide their curſe? that thy bloud bee not vpon me, and my poſteritie.

Alas (miſerable wretch) in what pathes haue I walked? In what pollutions haue I wallowed? And in what perplexities am I now plunged? Wherein, the conſideration both of good and euill tormenteth me alike. Of good, with griefe of that which I haue loſt: of euill, partly with ſence of that which I ſuſtaine; and partly with feare of that which I expect. I haue loſt glorie, I feele ſhame, I feare puniſhment: the loſſe is by mee irrepairable the ſhame

ſhame inexcuſable, the feare inconſolable. Oh miſerable eſtate, oh vncomfortable, not onely to bee depriued of vnſpeakable ioyes, but to bee afflicted with intollerable paines.

O ſinne, the defiler, the deformer, the deſtroyer of ſoules, from how high a pitch of happines haſt thou deiected mee? Into how deepe a gulfe of miſeries haſt thou depreſſed mee? with what a world of woes haſt thou encloſed mee? Here woe and there woe, and a verie hell of woes is heaped vpon me.

Iuſtly (Lord) iuſtly am I thus tormented; for I

haue beene faint, yea falſe in the charge that thou haſt committed vnto me: I haue throwne away my ſpirituall weapons; I haue forſaken the field of Chriſtian combat; and not onely cowardly yeelded, but trayterouſly turned to the prince of darkneſſe.

I haue caſt off my Sauiour, and caſt away my ſelf; I haue forſaken the ſocietie of Saints, and ioyned companie with the damned crew; I haue abandoned the Palaces of heauen, and built me a neſt in the loathſome denne of hell: I am altogether become, an abiect from God, and a ſub

iect

iect of the Deuill.

What haſt thou done, O mad man? O miſchieuous, O monſtrous man, what haſt thou done? what a woefull exchaunge haſt thou made? what a lamentable loſſe haſt thou incurred? O peruerſe will, O miracle of madneſſe. How, O God, hath corruption depraued me? How, O God, ſhal ſatisfaction reſtore me?

Caſt thy ſelfe (forlorne wreteh) into the vncomfortable dungeon of ſorrow, ouerwhelme thy ſelfe with mountaines of bitter mourning: come griefe, come horrour, come anguiſh, come feare, heape

your ſelues vpon me, wrap me in weigh me downe; I haue impudently contemned you, I haue deſperately prouoked you, and now doe miſerably call for you.

So, ſo, it is iuſt, afflict the wicked, torment the guiltie, reuenge the iniuries, reuenge the periuries which I haue committed againſt God: giue the ſinner a touch of the infernall tortures which he hath deſerued: giue him a taſte of the banquet which hee hath prepared. Comfort, peace, ſecuritie, ioy, keepe away, I will none of you, except you bring a pardon with you: diſquiet ſhall bee my

reſt

reſt, mourning my mirth, ſowre ſorrow my comfort.

Alas, how ſhall I preſent my ſelfe before the maieſtie of the moſt righteous and vpright iudge? How ſhal my fearefull face behold him? How terribly will he caſt his countenance vpon mee? His eyes far brighter then the Sun, haue narrowly obſerued all my actions, he hath weighed my words, hee hath numbred my thoughts; he hath ſeene, hee hath ſealed vp all my ſinnes: hee hath hetherto beene ſilent, hetherto patient; but out alas, he wil one day crie out, one day hee will call me to

a reckoning for all.

O my heart, O poore heart, O heart full of miseries, neuer able to sustaine these fire-brands of conscience. Alas, mine eyes are not worthie to looke towards heauen: yea, they are most worthie to bee extinguished with teares. If then I bee ashamed to bee seene, how shall I bee assured to bee receiued? If I haue no heart to aske, what hope can I haue that I shall obtaine?

Goe too then, O sinfull soule, enter againe into the closet of thy conscience, turne ouer the bookes of thy accounts, cast thy reckonings,

konings, ſet downe thy Summes; ſee what thou haſt done, and what thou haſt deſerued.

Imprimis, for abuſing many creatures, in deſiring, ſeeking & imbracing them aboue the Creator.

Item, for blaſpheming.

Item, for Swearing.

Item, for Lying.

Item, for vile and vaine talking.

Item, for Couetouſnes.

Item, for Crueltie.

Item, for Pride.

Item, for Ambition.

Item, for Ryot.

Item, for Gluttonie.

Item, for Drunkenneſſe.

Item, for Lightneſſe.

Item, for Loſeneſſe.
Item, for Luſt.
Item, for Enuie.
Item, for Hatred.
Item, for Anger.
Item, for Vnquietneſſe.
Item, for Frowardneſſe,
Item, for Obſtinacie.
Item, for Raſhneſſe.
Item, for Violence.
Item, for Idleneſſe.
Item, for Sloth.
Item, for Hypocriſie.
Item, for Flatterie.
Item, for Curioſitie.
Item, for Detraction.
Item, for Oppreſsion.
Item, for Slaunder. &c.

The totall ſumme is, the manifeſt and manifolde breach of all thy commandements. The

The penaltie is, eternall baniſhment from thy preſence, and intollerable and endleſſe paines in hell fire.

Out vpon mee wretch, alas, what ſhall become of me? O my Lord, I knowe not what to doe, I cannot tell what anſwere to make: and being now in extremitie both of daunger and feare, my cogitations trouble me, my conſcience tormenteth me, euery thought is a thorne vnto me.

Nay, goe on then a little further, looke down into hell before thou leape into it; obſerue there who expect thy comming, and what ſhal be thy entertainment.

The

The consideration of the paines of hell.

O Good God, what doe I behold in this infernall lake? nothing but horrour, tumultuous and eternall horrour; fierie chaines, flaming whips, scorching darnesse, tormenting Diuils, and burning soules; howling, roaring and lamenting, woe and alas; with a mad rage blaspheming God, for fettering them in those eternall flames; with a desperate impatience cursing all creatures, and especially them

ſelues, tearing (in a maner) their owne ſubſtance; and enuiting the furious fiends to torment them.

Here, euerie power and part of the condemned priſoner, as wel inward as outward, hath both a full and fit charge of puniſhment, without either intermiſsion or change: for as he hath offended God with euerie power of his ſoule, and part of his body; ſo muſt euerie one of thē receiue his peculiar puniſhment. The memorie is tormēted with pleaſures that are paſt; the apprehenſion, with paines that are preſent; the vnderſtanding, with ioyes that

are

are loſt, and miſeries that are to come: the will, with a malicious and enuious diſpoſition at the glorie of God, and of his elect. And (aboue all) the conſcience is griped with a bitter diſpight, and raging fruitleſſe repentance for euerie particular offence that the ſinner hath cõmitted; which once ſeemed ſweete, but then like Serpents, ſhal cruelly and reſtleſly gnaw vpon him. Neuer ceaſing to rub into his remembrance, how baſe were the cauſes of his calamitie, what warning was giuen, what meanes were offered him to haue auoided it; how eaſily

ſily hee might, and manie times how neerely hee had apprehended the occaſion; and yet how negligently, how fooliſhly, how madly hee continued in his careleſſe courſe.

Further, the ſight is afflicted with fearefull darkneſſe and vgly diuels; the hearing, with horrible and hidious cries; the ſmell with poyſonous ſtinke; the taſte with rauenous hunger and bitterneſſe of gall; the feeling with intollerable fire.

A fire, which as nothing doth feede it, ſo it conſumeth nothing that it doth burne: a fire, which hath

no light to comfort, but heate to torment: a fire, whose force shall neuer be either spent, or extinguished, or yet abated: but so long as God is God, so long shall it torment the wicked; and that with such vehement rage of heate, that one drop of water to be applied to the scorched tongue, will bee of greater valuation then a thousand worlds.

Finally, all the torments that may bee imagined, are there heaped vpon the damned; vpon whome is powred the full floud of Gods wrath, which he hath gathered together vpon all the

the ſinnes that haue beene committed ſince the beginning of the world. And although theſe paines are common to all, yet are they moſt grieuous to thoſe who haue had beſt meanes and opportunitie to haue auoided them.

And beſides theſe common torments, euerie offender ſhall haue his particular paines, according to the difference of his ſinnes, either in quality, or in kind.

The proud ſhall be abaſed and beaten vnder foot; the couetous ſhall bee cruſhed with the weight of their want; the glutton ſhal bee deuoured with raue-

nous

nous hunger; the drunkerd shall drie vp with scoarching thirst; the vnchast shal be wrapped in the grisly imbracements of stinging and stincking flames; they that regarded not the poore crying vnto them for a crumme of bread, shall become there both endlesse and boteleſſe beggers for a drop of water to coole their tongue: and in like maner of the rest, euen *by weight and measure, Prou.* 16. Wherby both the maner of their excesse, and the measure of it, shall perfectly appeare.

And of these particular paines, not onely all, but any

any one ſhalbe ſo grieuous and ſo intollerable, as it is impoſsible for any mortall wit, either to expreſſe, or to imagine. And yet ſhall no creature bee grieued for them; and endured they muſt be without any hope, FIRST, of intermiſsion; SECONDLY, of abatement; THIRDLY, of change, without which things, not onely paineful, but indifferent, yea pleaſant, (as appeareth by the *Manna*, which God ſent downe to the children of Iſrael;) become inſupportable; FOVRTHLY, of the poore comfort of calamitie, pittie, but to the contrarie; the diuels ſhall vpbraide

braide them; the damned curſe them, and the Saints deride them; Laſtly, of end, for nothing is perfectly great which hath an end: and therefore after ſo manie millions of ages as there are drops of water in the Sea, the damned ſhall be as far from either end or eaſe of their torments, as they were the firſt day of their beginning.

And as one that floteth, halfe choaked and wearied in the middeſt of the Sea, ceaſeth not to wreſtle with the waues, to caſt forth his hands euery way, although hee graſpeth nothing but thinne and weake water, which

which continually deceiueth his paines: ſo they that both ſwimme and ſincke in this depth of death, ſhal alwayes ſtriue and ſtruggle therewith; although they neither find nor hope for any helpe.

O deadly life; O immortall death: what ſhall I tearme thee? Life? And wherefore then doeſt thou kill? Death? And wherfore then doeſt thou endure? There is neither life nor death but hath ſome thing good in it; for in life there is ſome eaſe, and in death an end: but thou haſt neither eaſe nor end. What then ſhall I tearme thee?

Euen

Euen the bitternes of both: for of death thou haſt the torment, without any end; of life thou haſt the continuance, without any eaſe.

O vnſauorie compoſition of the cuppe of Gods wrath: a death alwayes liuing, an end euer in beginning: O intollerable vengeance, and equall with eternitie; which no meanes can moderate, no patience can endure, no time ſhall end: but ſo long as GOD ſhall liue, ſo long ſhall the damned die; and when he ſhall ceaſe to bee happie, then ſhall they alſo ceaſe to be miſerable. And ſurely if a man that is ſharpely pinched

ched with ſome one particular paine, dooth thinke one night exceeding long, although hee lieth in a ſoft bed, wel applied and cared for: how tedious doe wee thinke that eternitie will ſeeme, to thoſe which ſhal bee continually torne with theſe vniuerſall torments, in a darke furnace, foming forth moſt horrible heates? And if fortie dayes rayne, driuen with the tempeſt of Gods wrath, was ſufficient to deſtroye the whole world; what ſhall wee eſteeme of the ful ſtorme and ſtreame of his fury, wherein the firie darts of his diſpleaſure, ſhall neuer ceaſe

to

to beate vppon his enemies?

O ſtinging fire, more exceeding the fire of this world, then that exceedeth the weakeſt Sunſhine: O ougly darkneſſe, O eternall night, both inward of the ſoule, and outward of the bodie; in regard whereof the palpable darkneſſe of Egypt, *Exod.* 10. was ſcarce a day, which light clouds ouercaſt. Is this (O Lord) the wages of ſinne? Is this the puniſhment of wicked doers, of whome I am one, in ſo deepe a degree? And is it maruaile then if my conſcience quake? If my ſoule cleaue with ſighes?

And

and if my eyes be drowned in teares.

The Prayer.

BVt where am I, and whether am I carried? Whether doe you driue me, O my ſinnes? Whether, O God, doeſt thou deliuer me? If my ſinnes haue made mee that I am thy offender, haue they alſo made mee that I am not thy creature? If the diuell hath bereaued mee of my puritie, hath he alſo bereaued thee of thy pittie? If thy iuſtice may rightly damne mee, cannot thy

mercies polsibly saue me? And if I haue deserued the one, haue I therby also disclaymed the other?

O mercifull Lord, doe not so looke vpon me, that thou see not thy selfe: regard not so my wickednes, that thou behold not thy owne goodnesse: remember not so the sinnes that I haue done, that thou forget the substaunce which thou hast made.

What (O Lord) is the sence of this saying? *I will not the death of a sinner, but I desire that he be conuerted and liue:* is this *I wil not the death of a sinner*, if thou reiect a sinfull soule, if thou drowne

neſt it in hel, that crieth vnto thee for mercie? Is this I *deſire that he be converted and liue?*

O gracious God, whoſe word is a will, and whoſe will is a power, who doeſt promiſe nothing but that which thou doſt purpoſe, and who doſt purpoſe nothing but that which thou art able to performe; ſuffer me I pray thee, to ſpeake with thy mercie; me I ſay, earth and aſhes, ſuffer mee to ſpeake with thy mercie, for great are thy mercies towards vs.

Lord, if thou wilt not the death of a ſinner, what neceſsitie is there that I

ſhould be damned? If thou deſireſt that a ſinner ſhould be conuerted & liue, what difficultie is there that I ſhould not bee ſaued? Can the power and malice of the diuell? Can the number, can the enormitie of my offences, either conſtraine that which thou wouldeſt not, or hinder that which thou deſireſt?

No, no, my God, the diuels tremble at thy mightie maieſtie: and if the ſinnes of the whole world were ballanced againſt the leaſt of thy mercies, they could hold no weight; much leſſe can the offences of one wicked wretch ſway thy Almightie

mightie and mercifull will. For by how much God is greater then man, by so much is my wickednesse inferiour to thy goodnesse.

Haue mercie therefore vpon mee, O Almightie God, returne, deliuer my soule, saue me for thy mercies sake: for if thou wilt thou canst saue me, and in thy will resteth the strength of my hope.

Remember not thy iustice, and my deserts, but remember thy mercies, and my miseries: thinke not vpon thy hate towards offenders, but thinke vpon thy loue towards thy creatures cast thy seuere eye of re-

uenge vpon thy ſonne, but looke vpon mee with thy eye of pittie.

O deare God, hell is alreadie full, and what profit is there in my deſtruction? Alſo many millions of ſinners will neuer come vnto thee, will neuer eal nor care for thy helpe: and if thou alſo reiecteſt the repentant and ſorrowfull ſinner, who then ſhall bee ſaued? Or whom wilt thou find righteous, if thou iudgeſt without mercie?

When I was not, O Lord, thy fingers framed me, and thou neither hateſt nor contemneſt any thing that thou haſt made. Whe

I was a captiue of the diuel, a ſlaue of hell, thou diddeſt ſend thy beloued ſonne to die for my redemption: and doe not now I beſeech thee, caſt that away, which thou haſt purchaſed at ſo high a price. When I walked in my owne wicked waies, thou didſt patiently endure me, mightily preſerue mee, and graciouſly call me; and wilt thou not now beſtowe one louing looke vpon me?

Why then (O louing God) looke vpon thy beloued ſonne: behold what he hath ſuffered, and of thy goodneſſe call him to thy remembrance, for whome,

thy will and his obedience did cauſe him to ſuffer. Behold his bitter agonies, wherein his bodie was ſprinkled with a bloudie ſweate; behold his backe torne with whips, his head pricked with thornes, his face defiled with ſpitting: behold his bleſſed bodie ſo violently ſtrained vpon the croſſe, that the ioynts of his limmes were loſed, and all his bones might bee numbred: behold his harmeles hands, and his vndefiled feete painefully pierced with blunt & rough nailes: beholde his naked ſide ſtrooke through with a ſpeare: behold the aboun-

dance

dance of bloud which guſhed forth of thoſe holy fountaines; which bloud ſtill ſtreameth freſh in thy ſight, and now pleadeth for my pardon.

Beholde (O gracious God) how his feeling was poſſeſſed with paine, his hearing with reproache, his eyes with ſcorne, his taſte with gall: behold how his necke bowed, his head hung, his breſt beate, how his ſight waxed dimme, his countenance pale, his legs and armes ſtiffe, how hee groaned; how hee gaſped and gaue vp the ghoſt. Behold how the heauens mourned, how the earth

quaked, how the ſtones rent at the preſence of his paſsion; behold the prieſt, behold the ſacrifice, euen the Lambe vndefiled, glorioufly imbrued with his owne bloud.

Gracious and mercifull God, by this my Sonne, by this thy Sauiour, I moſt humbly beſeech thee, to looke fauorably vpon me; and as *Dauid* for the loue of *Ionathan* was louing to *Mephiboſheth*, although he was lame, ſo for his ſake in whome thou art well pleaſed, be mercifull vnto mee, moſt poore deformed creature; incline thy pittie towards mee; hide not thy face

face now my ſoule is troubled. Graciouſly receiue the loſt ſheepe, which ſtraying from thy paſtures through ſinne, and flying from thy preſence through a guiltie conſcience, hee hath louingly ſought, and ioyfully dooth bring vnto thee vpon his owne ſhoulders. Heare me (O God of all pittie and power) and turne towards me; and let thy mercies accept his merites for full ſatisfaction of my miſdeedes.

O infinite mercie, thou haſt ſet vs a way, and giuen vs a light; thou haſt threatned vs the paines of hell, and promiſed vs the ioyes of

of heauen, now pierce my flesh with thy feare, that I may auoide the one; and inflame my soule with thy loue, that I may attaine the other. Graunt I pray thee, that as long trauailers are therby taught to loue their owne Countrie, so my former errors may henceforth bee a meane, to hold me in the right path: that being led by thee, and walking through thee, I may come vnto thee, and rest in thee: for wee (silly wormes) are vnable to enter into thine eternitie, vnlesse thou who hast created vs, doest guide vs in.

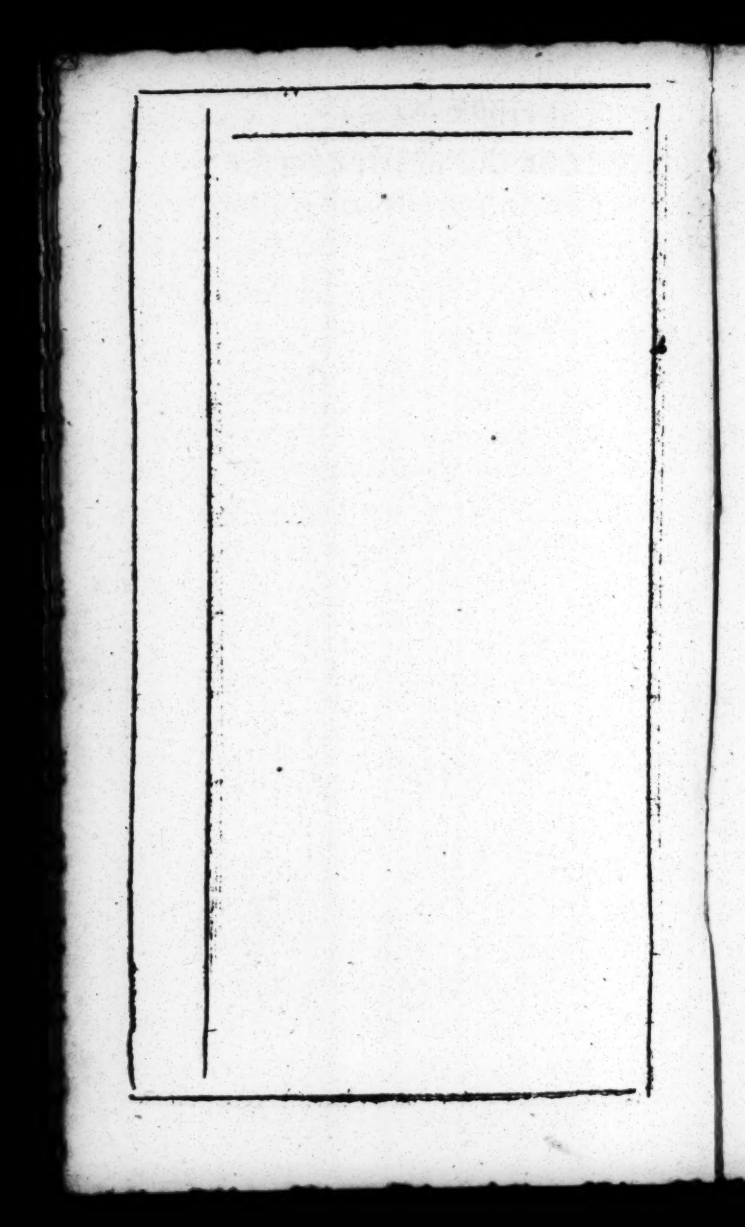
Saue (O God, who desi-

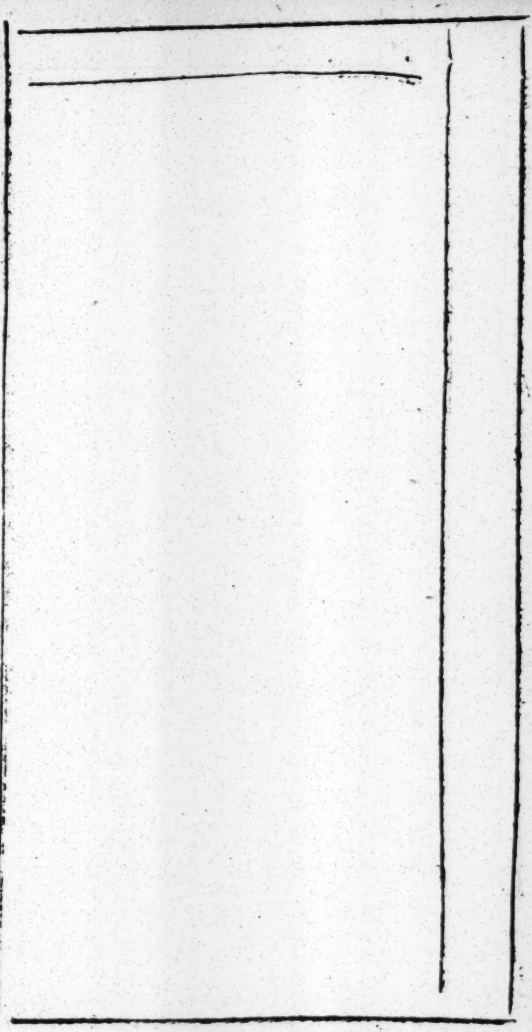
rest

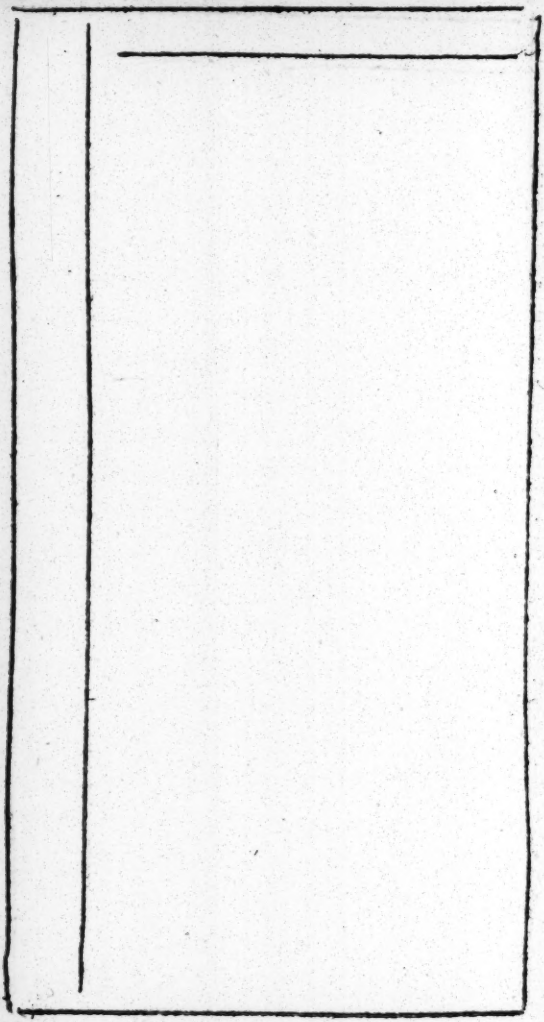
reſt not the death of a ſin ner) ſaue my ſinfull ſoule, which flieth from thy fear full iuſtice, to thy comfortable mercies; from the deſert of my ſinne, to the deſert of thy Sonne. This (O God is eaſie to thy power, and vſuall to thy mercie, & agreeable to thy wil.

Sperate miſeri,

Cauete fælices.







The death of Saints is precious.
Psal. 125.

Miserable is the death of Sinners.
Psal. 53.

The III. Deuotion.

The guiltinesse of sinne, and the consideration of Death, calleth the sinner to call vpon God, for his mercie in Iesu Christ.

O Most high, most holy, most mightie, most mercifull, most good, most goodly, most louing, most fearefull and terrible God; the Creator, the renuer, the maintainer of all things:

things: whome to know, is to be wise; whom to serue is to raigne, whom to loue, is the life and happinesse of the soule: behold, I poore wretch, to thee who art both rich, and liberall; I miserable, to thee who art both pittifull and plentifull doe draw neere: behold, a hunger-starued begger knocketh at thy doore; open vnto mee, O honourable housholder, without whome all aboundance is beggerie; open, I say, thy mercies to my miseries: & although I am not worthie to sit at thy feast with thy sonnes, yet with the baseſt of thy seruants, let me bee refresh.

refreshed with some broken pieces that are taken from thy table.

Thou hast commanded vs, (O gracious GOD) to come, to knocke, to call vnto thee: whereupon thou hast promised vs so to find thee, as both to enter into thee, and to entertain thee. O mercifull Iesu, I here arrest thy gracious promise; behold now my sighing dooth seeke thee, my teares crie vnto thee, and the groanes of my pained soule doe knocke at the gate of thy mercies: behold, Lord, I intend, I contend to doe thy will, performe thou, I beseech thee,

thy

thy word. Reueale that which thou haſt ſet mee to ſeeke; admit mee whome thou haſt inuited; giue me that whereto thou haſt giuen me, both power to aske and promiſe to obtaine.

And firſt (O Lord) I acknowledge againſt my ſelf, that I was conceiued in iniquitie, and borne in miſerie; but thou of thy free loue diddeſt cleanſe mee, thou diddeſt ſanctifie me, thou didſt through faith on my part and mercie on thine, betroath thy ſelfe vnto me.

Yet I, vnmindfull of ſo great goodnes, haue ſince, with many a foule fact, diſtained

tained my telfe, and diſho-noured thee; not dreading thy diſpleaſure, whoſe wrath maketh the diuels to quake. I was borne in ne-ceſſarie, but I plunged my ſelfe in voluntarie ſinnes; I made no conſcience in of-fending thee, and feared not to forget thy law.

Notwithſtanding thou, according to thy wonted mercies, diddeſt not baniſh mee from thy protection; but as though I had dayly and duely obſerued thy will, thou diddeſt bounti-fully heape thy benefits vp-on mee; ſo much vndeſer-ued of me, as not deſired.

When I ſinned againſt thee,

thee, the diuell was readie to haue made a pray of me; I was content, I was desirous to haue perished with him: but thou (O Lord) didest driue back him, and draw backe me; not onely without either my request or knowledge, but verie much against my mind.

When I was in danger of death, both by sickneſſe & casualties, and my soule was so rocked a sleepe in securitie of sinne, so burdened with the weight of wicked actions that it must needes haue sunke downe into hell; thy grace stoode by me, thy power did preserue, both my bodie from death,

death, and my ſoule from damnation.

I did offend thee', but thou diddeſt defend me: I did deſerue death, but thou dideſt preſerue life; I did not regard thee, when thou diddeſt ſafely gard mee: I (like a wretch either ſenceleſſe or deſperate; that not knowing, this not caring in what courſe I was caried) did forſake thee, and flie vnto mine enemie; I did long, I did labour to caſt my ſoule into his pittileſſe power, to haue ſtoode at the mercie of his moſt damnable malice: But thou wert alwayes with mee as with *Iacob*, when hee ſaid;

surely God was in this place and I was not aware of it Gen. 28. 16. thy care did keepe mee, whileſt I buſied in vaine things neuer marked ſo much; thy loue did ſeeke with verie great and gracious ſautus to win me vnto thee.

But as one that is ſicke of a ſleepie diſeaſe cannot bee awaked but by pinching; ſo out of this lethargie of ſinne, my ſleepie ſoule (neither vnworthy nor vnwilling to haue periſhed) could not bee called to it ſelfe, but by ſome ſharpe and ſenſible accident.

Hereupon thou beganneſt to runne with mee a more

more rugged race, laying many kind croſſes vppon me; not onely to bend my vnwilling, but to breake my wilfull mind, and to make it appliable to thy pleaſure. Thou diddeſt cal me out of the wilderneſſe of worldly delights, wherein my guiltineſſe would haue hid it ſelfe from thy preſence; thou diddeſt take mee vp ſtraying in the ſtreetes; thou diddeſt compell mee out of the high way to hell, thou diddeſt enter couenant with thy ſeruant, thou diddeſt ſtirre in me a deſire, and ſtrengthen, and indeauour to attend vpon thee: thou did

deſt inſtruct, thou diddeſt enable, both my vnderſtanding, and alſo my will; that to diſcerne, this in ſome degree of dutie to doe thy pleaſure.

Yet I (wretch that I am) ſince my entrance into thy ſeruice; haue either vngraciouſly forgotten, or vngratefully remembred all thy benefits, and haue not ſo eſteemed thee for them, as I would haue done a mortal friend for a few curteſies of courſe. I haue forſaken thee againe, and followed the right trace of the vnrighteous world; thinking euerie thing good whoſe euill I had not tried.

I haue

I haue prouoked thee, I haue ſtired vp thine anger, I haue deſerued thy diſpleaſure, I haue a thouſand wayes done euill in thy ſight; not ignorantly, but preſumptuouſly; not weakly, but wilfully; not fearefully, but impudently; hauing not onely loſt the tender touch of conſcience, but beginning to beare my ſelfe (an offence beyond the degree of any vile word) in a brauerie of euill.

Alas how deepely hath corruptiõ tainted my ſoule? What folly hath not had his ſeate in my mind, and left his foote ſteps in my ac-

tions? Nay, I haue farre exceeded the limits of folly; no man not baniſhed from his right wits, would thus haue beene intrapped, thus entangled. I ſhould haue repented me of my former ſinnes, but I haue in ſuch ſort both increaſed and aggrauated them; that I haue ſcarce left, either number for more, or place for worſe.

O my GOD, what anſwere ſhall I make? How ſhall I either excuſe, or extenuate this my relapſe? Shall I pretend the ſlie ſubtelties of the diuels; the fair-faced ſhewes of the world? The pleaſaunt perſwaſions of

of the flesh? *The woman gaue it me, the Serpent deceiued me?* Tush, all these are baites for babes; but I was come to a greater staiednesse, both in age, and in experience; I was warned, I was weaponed; I was instructed, I was encouraged; I should haue vsed more warinesse to suspect, more wildome to discerne, more valure, both to defend my selfe, and defeat mine enemie.

No sure, I will neuer excuse him whome his owne conscience condemneth: I had thy expresse word and wil to stop me; mine owne knowledge to bridle mee; I would haue disalowed

thoſe things that I did, if any other had done them but my ſelfe. When a mans memorie is the bill of his debt, when his thoughtes are willing witneſſes againſt him, when his feare are is Goaler, when his iudgement is his iudge, when his owne knowledge conuenteth him, there is little doubt either of denying or deceiuing creadite, and much leſſe of making eſcape.

I, I, it is euen I that haue brokē couenant with thee; I haue bene wiſe to deceiue my ſelfe, abuſing my reaſon, rather why to doe amiſſe, then how to amend;

I haue

I haue falsified my faith; I haue riotously runne after the vaine conceits, or rather deceits of sinne; whose kindest courtesies are the allurementes of mischiefe; which like a bemired dog, defileth with fawninge; whose kisses are of power to kill.

I haue receiued manie fresh wounds, I haue renued all my old soares, and what thou (O Lord) by thy mercies haddest healed, I by my madnesse haue rubbed open; in so much as sinne vsed againe, hath made the pardon once granted to bee of none effect. I may well say with

Iudas, *I haue sinned*; but either name or number my sinnes I cannot.

O bottomelesse Sea of misery and sorrow, wherein I haue plunged my selfe, alwayes sincking, and yet by the infinitnesse thereof neuer at the bottom; which I am able, neither to abide, hauing the firebrands of al furies within mee, nor yet to auoide, being fettered therein with the cruell chaines of my owne feare.

Oh my soule, full of wretchednes, ful of shame, but fullest of guiltinesse, accept no obiect but of sorrow; drawe greedily into thy mind all conceites that may

may increaſe thy griefe: bee aſhamed, nay abhorre to thinke of any comfort. Loath thy ſelfe, torment thy ſelfe, and ſo ſhalt thou doe ſome thing well; for thou canſt neither loath nor torment a more curſed creature.

Alas, how is my ſoule abandoned? How are all the powers thereof laide waſte? Comfort is no more eaſe vnto mee, then is the handling of ſore wounds. I am diuided in my ſelfe, how can I ſtand? I am ouerthrowne in my ſelfe, how ſhall I riſe? My deſire is pained becauſe it cannot hope, and if it hath any

ſparke

ſparke of hope, it is rather in change then riddance of griefe.

Forlorne wretch that I am, it had beene better for mee neuer to haue beene conuerted to grace, then thus peruerſly to be diuerted from the ſame; for then I ſhould haue gone on in a ſober ſecuritie, and my puniſhment ſhould haue bin ſo much the leſſe, as ignorance is beneath contempt: but now I am not only vnhappie, but vnhappie after the fall from ſome degree of happineſſe; now the footeſteps of ouertroden vertue lay cruell accuſations againſt mee, and make the

the hatefull compariſon of vice more manifeſt: miſerable are they who loſe they wot not what, but more miſerable are they who know what they loſe.

O fooliſh reaſon, how ſharpe art thou to ſee thy miſchiefe, and yet how blunt, how blind art thou to foreſee it? O poore remnant of pietie; onely ſo much goodneſſe left, as to make mee languiſh in my owne euill.

O ſinne, the onely fal of my iudgement and ſtaine of my conſcience, now thou haſt ſacked my ſoule, now thou haſt beaten it downe vnder thy tyrannie, reſt

reft thy feife, forbeare a while, treade not vpon my ruines, fet not fire to thine owne ſpoyles. And yet not ſo; but doe thy worſt, cruel and curſed ſinne, doe euen the verie worſt that thou canſt: the more terrours thou executeſt vpon mee, the more ſhall I both loath and lament the ſeruice that I haue done thee; and the ſoonfer ſhall I ſeeke to draw my deſires out of the myre of thy ſubiection.

There is yet left, both time to repent, and occaſion to amend; yet dooth Chriſt, not onely admit but inuite to his feaſt: I could neither ſee my ſinnes, nor

ſorrow

ſorrow for them, did not hee both inlighten my vnderſtanding, and ſoften my ſences. He hath not enlightened my vnderſtanding to drowne it in darkneſſe; hee hath not ſoftned my ſences becauſe he could not break them; and wherefore then hath hee thus wakened the one, and weakned the other.

It is euen ſo: he that hath hitherto in patience expected me, doth now in pittie cal me. Speake then (ſweete Lord) ſpeake vnto thy ſeruant; thunder into the inner eare of my hart; breake my deafeneſſe that I may heare thy voice. Lord thou

looke ſt

lookeſt for mine amendment that I may haue thy fauour; and I looke for thy fauour that I may amend.

Woe is mee, how long haue I ſtaied? Alas, how late do I come? How ſlowly doe I haſten? How doth my reſolution ſticke betweene loathneſſe and neceſsitie? Woe is me wretch, how cunningly dooth the diuell ſeeke to delay mee? What art dooth hee vſe to keepe the line from breaking, whereat the fiſh is caught? Not drawing him violently, but at ſeaſons & by degrees; and ſuffring him to play vpõ the hooke, vntill either vſe hath made him

him willing, or wearineſſe weake.

O my God, the ſinne of my life hath paſſed his Meridian, and I am now in the after-noone of my age; the night of nature will come faſt vpon mee, when death (as Gods ſergeant) will arreſt, my body vpon debt to nature her ſelfe, my ſoule vpon treſpaſſe committed againſt God. The one hee will bind hand and foote, and commit cloſe priſoner to the graue: the other hee will arraigne in the high court of heauen, where God ſhall bee both partie and iudge, to anſwere to all obiections, as well of errour

rour as of contempt.

The consideration of the houre of death.

AT this houre of death, at this cruell instant of parting, when the guiltie soule beginneth to be loosed from the feters of flesh; O good GOD, how is it troubled? What a tempest of terrours doth beate vpon it? Then beginneth it to throw the thoughts freely into euerie corner of the conscience; to see the sins which it hath done; to perceiue the vengeance that it hath deserued; to consider, that the time of repentance

pentance is then at an end, and that it is ſet vpon the immoueable point of paſſage to a moſt ſtrict triall, vncertaine how the beſt actions that it hath done ſhall bee examined. For as in a rude eare, that muſike may paſſe for currant, which a skilfull iudgement wil condemne for courſe; ſo in the ſight of God, there will appeare both errours and defects, in thoſe works which we eſteeme moſt perfect.

It is deſirous to ſtay, it is compelled to goe; the one whereof is impoſsible, the other intollerable. And as it often happeneth, that whilſt one thinketh too much

much of doing, he leaueth to doe the effect of his thinking; ſo, whileſt it lamenteth the loſſe of all the time that is paſt, it looſeth that litle which then remaineth.

Looking backe, it eſteemeth the whole race which it hath run, as a ſhort ſtep; looking forward, it beholdeth the infinite ſpace of eternitie, wherein it hath to continue; lifting vp the mind to heauen, it diſcouereth a moſt bright and beautifull glorie; againe, caſting it downe vpon the earth, it ſeeth all things enfolded in a miſtie darknes. Hereupon, a new ſwarme

of

of thoughtes ſtingeth the mind; It lamenteth, that it hath built ſo many caſtles, either in the ayre, or vpon the ſands; that with the ſpider, it hath euen exhauſted the bowels, in workes of ſo litle both continuance and vſe: that it hath waſted that candle in idle play, which was allowed to haue lighted it to bed.

That it was ſo chained with the inchantments of a mometanie eſtate, as ſcarce to thinke vpon the condition which neuer ſhall haue end; that to ſatisfie the fleſh, which is to bee a neſt of wormes, it hath neglected the ſpirit, which was to haue

haue bene a companion of Angels; that it hath loſt, for ſo ſhort a ſhew, the eternal ſubſtance of pleaſure; that it hath exchanged, (more foliſhly then the rude Indians, who giue golde for glaſſe) the treaſure of immortall glorie, for trifles and toyes of floating vanitie.

O, if it had but a ſmall time more of amendment, how ſeriouſly would it conuert? What a ſharpe and ſeuere courſe would it ſet into? But it is like vnto a horſe, deſirous to runne, and miſerably ſpurred, but ſo ſhort reined that he cannot ſtirre: or like vnto thoſe who

who in their dreames are taken with ſome fearefull viſiõn, who ſweate with paine, and ſtriue to crie for helpe, but cannot find any ſtrength to crie.

In the meane time, the head ſhooteth, the backe aketh, the heart panteth, the throate rutleth, the tong faultreth, the breath ſhortneth, the fleſh trembleth, the veines beate, the heart ſtrings cracke; the eyes waxe dimme, the noſe ſharpe, the browes hard, the cheekes cold and wanne, the lips pale, the hands numme, the ioynts ſtiffe; the whole body is in a cold ſweate, the ſtrength fainting,

ting, the life vaniſhing, and death drawing on. Neither will the children & friends (for whoſe ſake the ſicke ſhall often thinke themſelues damned) forbeare in this inſtant of extremitie; but *miſerable comforters*, they wil be (as *Iob* ſaid of his friends) continually, like fleſh-flies, making offer to moleſt him.

Whilſt theſe ſummoners of death doe execute their office, all the wicked actions, words and thoughts are brought into preſence; they are heaped together, and aggrauated to the vttermoſt; they giue the conſcience many a cold pull,

and

and lie vpon the heart as heauie as lead. Faine wold the ſinner turne away his eye, but hee ſhall be compeled to behold them; they will all crie vnto him; wee are thy workes, we will goe with thee.

Then ſhall the conſcience ſharply accuſe, the memorie giue bitter euidence, reaſon ſhall ſit as iudge, feare ſhall ſtand as executioner; and ſcarce is there any ſeuere ſentence in all the bible againſt ſin, which the diuell will not bring into mind, vrging euerie point and amplifying it by conſtruction. Then ſhall crie out againſt him,

not the guiltleſſe bloud of *Abel*, but the precious bloud of *Ieſus Chriſt*; which hee hath cruelly ſhed, and prophanely trampled vnder foote. Whereupon that fearefull ſentence ſhall run in his reſtleſſe thoughts: *Depart from me, yee curſed.*

Depart frō thee? O Chriſt? Why, thou art all things, and therefore the loſſe of thee, is an vniuerſall loſſe of al things: thou art the greateſt good; and therefore to bee depriued of thee, is the greateſt euill: thou art the verie center and perfect reſt of the ſoule, and therefore to bee pulled from thee, is the moſt terrible ſeperati-

on

on that can bee. But whether, O Lord, wilt thou banish vs? *Into euerlasting fire.* What? Into fire? Into euerlasting fire? Ah wretches: *cursed* indeed, both in our vnhappie birth, and in our vngodly being, and in our vngracious end. Alas, *who can dwell in the burning fire? Who can abide the euerlasting flames* Esa. 33.

Then will resolution be turned to trembling, pride into basenesse, confidence into despaire. Then will be a great difference in iudgement from that which men beare commonly in this world, in so much as the sinner shall bee forced to crie

and confesse; *we simple men thought their life to bee but madnesse, whose end wee now esteeme most honourable: but we haue wearied our selues in craggie wates, wee are worne out in pursuing vanitie, and the wayes of the Lord we haue not knowne.* Sap. 5.

Neither did tyrant exercise his rage with greater crueltie, vpon any that hee most hated, then the miserable sinner shall then vpon him selfe; in iustly condemning, in vainly acknowledging, in vnprofitably lamenting the errours of his actions; whilest the paines & perplexities of the soules departing, from two friends

of

of long familiaritie, the bodie, and the world ſhall drawe the powers thereof from true repentance.

All vaine pleaſures ſhall bee then at an end; and either as quite forgotten as if they had neuer beene at all, or elſe remaine in remembrance onely by giuing ſharp twitches to the ſoule. And the more the ſinner was entangled either in the delights or affaires of this life, the more grieuous wil his death bee vnto him; euen as the deeper roote that a toth hath in the iaw, the more paine it cauſeth when it is drawne forth.

Then ſhall hee plainely

fee, how all things of this world are miſerable; the wayes thereof rough, the wealth baſe, the pleaſures falſe, the hopes vaine, the promiſes lies, the glorie ſhort and light. His riches cannot redeeme him; his friends will forſake him; his children and kindeſt kindred ſhal be no greater comfort vnto him, then a brood of vipers; eſpecially when he conſidereth, that he is to endure the ſmart for many things, whereof hee muſt leaue the pleaſure to them: and generally, thoſe things which before hee did beſt affect, ſhall then ſtrike wideſt wounds in his heart:

euen

euen as *Absolons* greateſt delight, his faire haire, was the meanes to him of greateſt diſtreſſe.

Theſe helpes not onely failing, but vexing him, he is deſirous to turne vnto God: but findeth in himſelfe neither knowledge, being a thing which hee ſo little vſed; nor power, in that violent diſtraction of his ſoule: being anguiſhed alſo with exceeding diffidence; that God will not then giue eare to his call, ſeeing alwayes he cloaſed his eare when God did call him; that God wil not then receiue him into his houſe, ſeeing alway hee excluded

God out of his heart; that God will not then relieue his neede, seeing he neuer relieued Christ needie mẽbers: that at the end of his iournie hee shall not arriue in heauen, seeing all his life he trauailed the way to hel. He will rather expect such an answere as *Elizeus* gaue to king *Ioram*, when hee came vnto him vpon extremitie: *What haue I to doe with thee, O* Ioram; *get thee to the Prophets of thy father and mothers, and desire them to doe for thee.* 2. Reg. 3.

Then shall the earth seeme wearie to beare him; the heauens, to flash fire in his face; God to threaten him;

him; the diuels to expect him; and his owne conſcience to betray him.

Sometimes being more able to abide death then the feare of death, he wiſheth to flie euen from himſelfe; and to be diſcharged, from being guided by ſo euill a gueſt as is his ſoule; not in ful hope that his torments ſhall thereby either end or abate; but according to the nature of grief, the preſent beeing moſt painefull, hee deſireth to change, and to put in aduenture the enſuing. But when he doth perceiue corruption, and wormes readie to conſume his bodie,

and infinite legions of diuels prepared to receiue his ſoule; the graue gaping to entertaine the one, and the horrours of hell to imbrace the other; then is hee in a maze of amazement; then like one that holdeth a Wolfe by the eare; bitten whileſt hee holdeth, and ſlaine when he let goe.

Well then, (ſecure and ſenceleſſe ſoule) howſoeuer the diuel would beare thee in hand, as hee did thy firſt parents, that, *thou ſhalt not die*: yet aſſure thy ſelfe, this heauie houre, this feareful, this daungerous, this vnauoidable paſſage is not farre from thee, euen in the farthest

theſt and faireſt paſſage of nature; and may be euerie houre, by many vſuall accidents, both violent and of ordinarie courſe. Thy continuance is onely certaine in vncertaintie; and God would haue the time vnknowne, becauſe thou ſhouldeſt bee alwayes readie.

Awake therefore, and watch ouer thy ſelfe; looke vpon the pale horſe, and him that ſitteth thereon, whoſe name is *Death*; prouide that thou bee not ſuddainely ſurpriſed, and die before thou begin to liue. Looſe not the offer of occaſion, whileſt it may not onely

onely bee taken, but commeth, yea, sueth to bee taken; and if it bee not now taken, will neuer hereafter be ouertaken.

Christ yet distributeth the treasures of his mercie, the doore standeth yet open, to all that will bee suiters for the same; his nature is now as apt to forgiue, as his power will be able hereafter to punish. The kings of Israell were not so famous for their mercie among the seruants of *Abinadab*, as the God of Israell is among vs. When thou didst sinne, hee did spare; when thou didst deferre, hee did expect; when thou

shalt

ſhalt returne he will meete and embrace. The bowels of his mercie doe ſtil ouerflow, neither want their iſſues to deriue the ſtreames thereof into thy drie ſoule: his backe was torne, his hands and feete were pierced, his ſide was opened: through theſe holes thou maieſt ſee the aboundance of his loue, at theſe holy holes thou maieſt taſte the ſweetneſſe of his mercie.

Preſent thy ſelfe therefore vnto him in all thoſe humble behauiours, which the conſideration of his maieſtie and thy miſery can poſſibly frame; for the inward affliction of the ſpirit, except

cept it breake forth in some outward gesture, is for the most part either al together fained, or verie small. Bee penitent for the time past, and resolute for the time to come; and with as great confidence as necessitie crie vnto him and say.

The Prayer.

O Christ, O eternall light, O life of all things, to whome nothing is so great that it can resist, nothing so small that it is contemptible; whome no man is so good that hee dooth not need, no man so euill

euill that he may not hope; I beſeech thee, by the nobleſt title that in my greateſt affliction I can giue my ſelfe, that I am thy creature; and by thy onely name of comfort vnto ſinners, that thou art mercifull; heare my vile voice, helpe my diſtreſſed ſoule, and in the time of neceſsitie & trouble be gracious vnto me.

Behold (O Lord) how my conſcience lieth queaſomed vnder the multitude of my offences; behold how I am borne downe with the weight of my owne weakneſſe: and doe not thou, whoſe propertie is, not onely to ſpare, but

to

to helpe, either lighten the burthen, to lay vnder thy heauenly hand, my ſoule muſt needes ſincke downe into hell.

But thou (O Lord) haſt neither delight nor liking in the death of ſinners; thou didſt die to raiſe vs vp from the death of ſinne. O good Ieſu, thou diddeſt redeeme vs when we were thine enemies, and ſhall we be deſtroied now we are thy ſuppliants? Thou diddeſt call vs to mercie when we craued none, and wilt thou denie vs now wee are ſuiters for it? Through thy death wee were brought vnto life, and ſhall wee die

now

now thou doeſt liue ? O thou who helpeſt the weake with a word, behold, I come into thy preſence like a child, who vſeth to teſtifie his neceſsitie by his teares, but cannot vtter in words what is neceſſarie for him. And therefore beſeech thee, by all the miſeries wherto thou diddeſt voluntarily ſubmit thy ſelfe, for me deteſtable ſinner, to be mercifull to my diſtreſſed ſoule; to turne thy face & fauour towards me; and of thy goodneſſe to ſupplie that, wherof thy wiſdome better ſeeth, then my weakneſſe feeleth that I ſtand in want.

O

O my Sauiour deale with mee not according to my deſerts, but according to my neceſsitie: let it ſuffice that I feele mine owne weakneſſe and want, leaſt I ſhould haue beene too proud in my ſelfe; now let thy power and plentie appeare, that thereby I may be confident in thee.

O Chriſt, the guide of thoſe that ſeeke thee, the light of thoſe that ſee thee, and the life of thoſe that loue thee; O ſweete Sauiour, what ſhall I ſay? Whether ſhall I go? Where ſhal I ſeeke thee? Or wherefore doe I not ſee thee? O my GOD, if thou bee abſent from

from me, where ſhall I ſeek thee? If in all places thou art preſent, wherefore doe I not ſee thee?

O infinite goodnes, paſſing al humane both ſearch and ſight; thou both filleſt and includeſt all thinges; thou art in euery place preſent, without either ſeate or motion; giue me grace, for thy loue and deſires ſake I beſeech thee, to caſt off the blind burthen of fleſhly affections; ſubdue my reaſon, regenerate my will, & purifie my nature; lead my deſire that I may ſeeke thee; lighten my vnderſtãding that I may ſee thee: for I can neither ſeeke thee with-

without thou direct mee, nor see thee except thou reueale thy selfe.

Gracious God, I haue no goodnesse in my selfe, but only to find that I haue no goodnesse: like a scholler, who is come to that degree of knowledge, to know himselfe vtterly ignorant: but suffer (I beseech thee) some beautifull beam of thy maiestie to shine into my soule; disperse the clouds wherewith my conscience is ouercast; melt the mistie darknesse which couereth my vnderstanding. O thou who saidst, *let there bee light*, & light was made; speake the word and my soule

ſoule ſhall bee enlightned; that I may plainly ſee thee, and perfectly know thee, and ardently both deſire and loue thee.

O ſurpaſsing light, deliuer me from the ſhadowe both of ignoraunce and errour, and conſequently from the darkneſſe of death; ſwalow me vp in the depth of thy brightneſſe; dazell my eyes, that I may not be able to behold any thing beſide thee; poſſeſſe all my bodily ſences, that my ſinfull affections, or rather defections may find no place, but that I may ſo feele thee, that I haue no feeling of my ſelfe.

O Lord of life, although I am a ſinner, yet I am thy creature, becauſe thou haſt made me, yea and made me againe, both by redeeming, and by often renuing me: helpe mee therefore whome of thy goodneſſe thou haſt faſhioned; let me not periſh in my miſerie whome of thy mercie thou haſt redeemed; gouerne mee hereafter whome hetherto thou haſt preſerued; deſpiſe not (O Lotd) the worke of thine own hands. For wherefore haſt thou created mee? Becauſe thou wouldeſt damne me? It had beene better for mee neuer to haue beene made, then

to

to bee confounded in my owne corruption. Liſten (O Lord) to the crie of thy poore Orphane; caſt mee not off in thy diſpleaſure, and my diſtreſſe; forſake me not, for thy ſake I beſeeeh thee.

And although I haue in ſuch ſort, both defiled and defaced this thy creature, that thou maieſt iuſtly refuſe to take knowledge of me; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy workes, cleanſe the one, and renue the other; rubbe out with thy bloud the ſtaines which ſticke in my ſoule, and then thou wilt

wilt know it to be thy creature.

O Lord my GOD, at whose presence all powers doe shake, at whose becke al creatures obey, looke fauourably vpon mee from thy glorious seate; let thy maiestie shine vnto mee through thy mercie: bee not angrie with vs (wormish weaklings) although we offend, for thou knoweest what we are, and whereof we are made. Is not man rottennesse? Are not his desires vanitie? Is not his life miserie, and a verie shadow of death? Wilt thou shew thy strengthe against a worme? Against a leafe? Against

gainſt a blaſt? O thou who granteſt truce of life, what doeſt thou expect of mee? Or how doeſt thou reſpect mee? What pleaſure doeſt thou expect of this baſe dung, but a filthie ſmell? What fruite of this barren earth, but thornes and thiſtles? For nothing elſe can it naturally bring forth, except it pleaſeth thee otherwiſe to commaund. Lord, there are but two pleas before thy throne, one of innocencie, and the other of mercie: I doe clearely debar my ſelfe of the one, oh let my ſoule runne into the armes of the other.

Haue mercie vpon me,

O gracious God, haue mercie vpon mee, a most wretched creature; deale not with mee according to the due of my deserts, but according to the greatnesse of thy mercie, which is infinitely more then the sins of the whole world.

O Almightie God, from whose sight there is no couert, and against whose power there is, neither resistance nor flight, looke not vpon mee with thy eye of iustice, draw not thy sword of vengeanee against mee; but extend that compassion, which thou hast so graciously, so dearely purchased for me.

I ac-

I acknowledge indeed, that among all, and aboue all ſinners, I am wretched; I acknowledge alſo that I am vnable to ſatisfie for my ſinnes: but (O ſonne of God) behold that in thy ſelfe, which may mooue thee to haue compaſsion vpon me, and to remit that which I am not able to diſcharge. So often as thou beholdeſt the wounds of thy bruiſed bodie, wherewith thou wert wholly couered, euen frō the crowne of thy head, to the ſoules of thy feete, ſo often bee moued with mercie towards me: So often as thou beholdeſt the bleſſed ſtreams

of thy bloud, whereof the price can beare no valuation to the worth, so often couer my sinnes, and recouer me. Lead me through this red Sea, into the land of promise; and let me not be as an vntimely birth; for whome his mother endureth a painefull trauaile, and yet enioyeth not the fruite of this life.

Forgiue my ignorance, forget my presumption, pardon my iniquities, relieue my necessitie; let my sins no longer bee a cloud, betweene my prayer and thy pittie, betweene thy goodnes and my distresse. Most gracious God, who art

art mercifull towards all, ſuffer not me to bee deſtitute of thy mercie: regard not, what I haue done, but what thou haſt ſuffered: for although I haue committed that whereby I may be damned, yet haſt thou neither forgone, nor forgotten that whereby thou art wont to ſaue.

O wretch that I am, how coldly do I crie? How weakly doe I craue? Woe is me wretch, what an I cie; what an yron heart haue I, that it dooth not poure forth it ſelfe into teares? How ſleepie is my vnclean ſoule, that my ſpirites are not troubled? That my

flesh tremble not? That my ioynts doe not shake vntill my knees knocke together? The Angels tremble in worshipping thee, as seruants their Prince; but I, senceleſſe sinner, comming before thee, as a guiltie prisoner before a seuere iudg, am nothing moued, either at thy maiestie, or at thy might.

But wherefore doe I expostulate with a dead carcase? Alas, I am nothing but vanitie; a rotten roote, without any life of vertue: a barren grounde, bringing forth no fruit but sinne, shame and damnation: I am altogether vnable, either

ther to giue thee any thing but of thine owne goods; or to doe any thing for my ſelfe, but by thy free gift.

Wherefore, O ſweete ſauior, by thy tender loue, and by all thy mercies I beſeech thee, giue me grace, that with thy goods, and by thy gifts, I may ſerue thee, and ſorrow for my ſinnes; giue me alſo a floud of teares in token of thy fauour, that I may ſweetely poure them before thy preſence, with great reuerence and feare, in bewayling mine offences.

Mollifie my ſtonie hart, illuminate my miſtie mind,

ſubdue my fleſh to my ſoule, my ſoule vnto reaſon, my reaſon to faith; let me ioy onely in enioying thee, in whome deſire neuer wanteth ſacietie, and ſacietie neuer breede diſlike.

Come thou into mee, that I may remaine in thee; ſhake off theſe ſhakles, free me from this importable weight of fleſhly deſires, that I may neither ſeeke nor ſigh after any other then heauenly things. Reſtraine thoſe inclinations wherto my nature is chiefly prone; that their violence doe not conſtraine me, either to ſway or not to

ſwarue

ſwarue from thy commandements. Leaue mee no more to my owne weakeneſſe, whereof my often fals hath giuen me true experience; but ſo infuſe thy forces into myfeeble ſoule, that I may firmely reſolue, ſpeedily beginne, and conſtantly continue, in doing and ſuffering thy holy will.

Poure vpon my heart the ſweete ſtreames of thy grace, that thereby my affections may be framed, to honour thee as a Creator, to loue thee as a redeemer, to expect thee as a Sauior, and to feare thee as a iudge. Let me alwaies bee humbled before thee, and neuer

bee high minded, but onely in minding things on high.

Poliſh the two tables of my ſoule, my vnderſtanding and my will; this of affections, the other of cogitations. Write there thy name with thy diuine finger, neuer to be either ſhadowed or worne out; that I may continually feed my hungrie hopes, with ſteadfaſt remembraunce and regard of thee: for firmely to remember, and reuerently to regard thee, is our mortall maner both of holding and beholding thee.

Let thy precious bloud ſtreame into my ſoule; that which

which way ſo euer I ſhall caſt mine eyes, all things may ſeeme vnto mee guilded with the ſame. Let it bee my ioy to ſuffer with thee: let it be my affliction to doe any thing, againſt or without thee.

Let the firie force of thy loue ſwallow vp my ſoule, that being altogether poſſeſſed therewith, it may neither feele, not deſire, nor once think vpon any earthly thing; but bee euer and onely, not only ioyned but vnited to thee: for as thy goodneſſe towards vs is vnmeaſurable and infinite, ſo wee are bound to loue thee, without either meaſure

ſure or end.

Lord my whole deſire is before thee, and my thoughts are not ſecrete from thy ſight; turne not thy countenance from my complaint; heare me, O my God, and grant my petition; graunt my petition, that thou maieſt heare me.

Reach mee thy helping hand, draw my ſoule out of the myre of ſinne wherein it is faſt ſet, that I periſh not in the preſence of thy pittie. Deliuer me from the ſnares that the enemie hath laid, to take the ſoules of ſinners, either wilfull, or ſecure; cut away occaſions of euill before mee; guide

me

me vnto thee the ſtraighteſt courſe; and ſo long as I am to continue in this vile vale of miſerie, ſettle me in that ſtate of life, wherein I may beſt pleaſe thee, and pleaſure others.

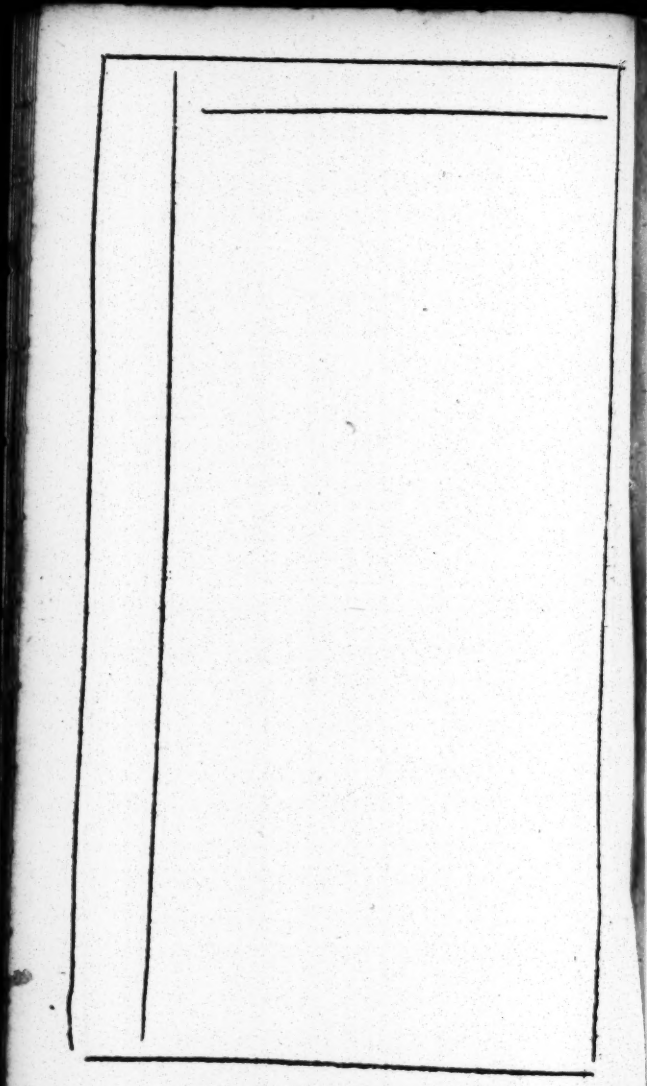
Giue me, grace O gracious God, to eſteeme that onely the time of my life, which I imploy in ſeruing thee: let mee ſhut my eyes to al other things, and trample them, as traſh vnder my feete. That although I haue hitherto had no care to liue well, yet from hencefoorth I may wholly and holily bend my care to die wel that liuing in thy feare, I may die in thy fauor, reſt

in

in thy peace, rise in thy power, & remaine in thy ioye, *Amen.*

Nec pudet viuere,

Nec piget mori.



Call vpon me in the day of tribulation I will deliuer thee, and thou ſhalt praiſe me. Pſal. 50.

The IIII. Deuotion.

A Thankesgiuing, intermixt with confession and prayer.

O Lord Iesus, infinite in pittie, infinite in power, infinite also both in thy rewards, and in thy reuenge: I am weakly (thou knowest) rather wi ling then desirous, with my soule to loue thee, with my flesh to feare thee, with my mind

mind to honour thee, with my mouth to praiſe thee, with my whole ſubſtance to ſerue thee, to commend my whole ſubſtaunce vnto thy protection. But alas, I ſo clogged with corruption, I am ſo drowned in fleſh & bloud, that I ſcarce either dare or can lift vp my head, and looke vnto thee. And yet why ſhould I bee aſhamed, when thou doeſt inuite mee? Why ſhould I bee faint, when thou doeſt not onely incourage, but alſo enable mee, or at the leaſt accept my weake endeauour?

Striue then, O the verie bowels of my ſoule, ſtriue with

with all your ſtrength, to raiſe your thoughts, out of this myre of mortalitie wherein they ſticke, out of theſe waues of fleſhly deſires wherein they floate, without either firme footing, or certaine drift. Aduance thy ſluggiſh ſelfe towards thy Creator; frame thy affections, to loue him for his goodneſſe, to honour him for greatneſſe, to reioyce in him for his happineſſe, to praiſe him for his merites, to pray vnto him for his mercies; which dayly thou doeſt need, and by needing doeſt craue, and by crauing doeſt obtaine; if not according to thy deſires

fires, yet verie farre aboue thy deserts.

O Lord, I confesse vnto thee, that my heart is vncleane, and that I am a man of polluted lips; wallowing in the dung of sinne, and stinking in the rottennesse of my owne corruption: so that I may iustly tremble to appeare before thy glorious presence; much more to present vnto thee thy pure praises, out of my defiled mouth. But who, except thou (O Lord) can make mee cleane? And what is pure which thou hast not purged?

Thee therefore, O Father

ther of life, O Lord of light; thee, with all the forces of my ſoule; thee, moſt humbly, moſt earneſtly I do beſeech; heare O mercifull, helpe O mightie Lord; helpe thy ſeruant whome of thy mercie thou haſt created: clenſe my filthyneſſe, lighten my darknes, enflame my coldnes quicken my dulneſſe, awake my drowſineſſe, reuiue my deadneſſe; repaire the ruineſſe of my ſoule, enlarge the frame of the vnderſtanding thereof, clenſe it from all earthly corruption, garniſh it with thy heauenly graces; that it may be conueniently both fit and furniſhed

niſhed to receiue thee; that thou maieſt make thine entrie there into, and poſſeſſe that which is thine owne, both by creation, and alſo by redemption; and that as thou art exalted aboue all creatures, ſo aboue all creatures I may honour thee, loue thee, and praiſe thee; not with that affection, wherewith my weakeneſſe is able, either to doe, or to deſire; but with that perfection, wherewith in dutie I ſhould, and wherewith thy Saints and Angels indeed doe.

O giuer of life, O reſtorer, O preſeruer, O enlarger of life; O moſt louing and

and louely Lord. But what ſhall I ſay? Where ſhall I find full praiſes to extoll thee? My ſpeech faltreth, and my ſpirit faileth; my tongue can applie no fitting words, neither can my mind ſupplie ſufficient matter: I want words to expreſſe my mind, I want alſo a mind to apprehend thy merites: I conceiue farre aboue the abilitie of my vtterance, and yet farre vnder the dignitie of thy deſerts.

Lord, my ſoule is deſirous to yeeld praiſes to thee for thy benefits, but it is vnable to conceiue that which is worthie, and vn-

willing to vtter that which is vnworthie; it is ashamed to send forth words, knowing how weake they are for so weightie an office. Without thy presence it can neuer attaine to any degree of thy praise: let it therefore haue thee (O Lord) that it may in some measure praise thee.

For what worthie praise can I giue vnto thee, by whose goodnesse I was created, by whose mercie I was redeemed, by whose power I am preserued, and by whose grace I looke to bee glorified? When I was not, thou diddest make me; when I was lost and forlorne,

lorne, thou cameſt downe from heauen, thou tookeſt mortalitie and miſerie vpon thee to reſtore mee. Thou diddeſt humble thy ſelfe to exalt me; thou wert ſold to redeeme mee; thou wert wounded to heale me; and thou diddeſt die to ſaue me. *Iacob*, by diſſembling to be *Eſau*, purchaſed a bleſsing vnto himſelfe; but thou, by reſembling me, diddeſt beare a cruell curſe, to make me bleſſed.

O ſonne of God, how haſt thou abaſed thy ſelfe? How were thy affections inflamed? How large were the limits of thy mercie?

What goodneſſe dideſt

thou ſee in me, worthie of ſuch ſufferings? What had I deſerued? What could I requite? What ſeruice didſt thou either find in me or expect? Lord, thou haſt loued mee more then thy ſelfe, becauſe without either deſert on my part, or neceſsitie on thine, thou wouldeſt endure for my ſake, not onely a contemptible life, but both a ſhamefull and painefull death.

And yet did not thy loue in this ſort leaue mee, but thou haſt continually ſo followed mee with thy fauours, as though thou haddeſt regarded me alone, and neglected all thy other

other creatures.

When I wandred thou diddeſt ſeeke mee, when I was ignorant thou diddeſt inſtruct mee, when I offended thou diddeſt correct me, when I ſorrowed thou diddeſt comfort me, when I ſtumbled thou dideſt ſtay me, when I fell thou diddeſt raiſe me, when I ſtood thou diddeſt ſtrengthen me; when the diuel ſought to ſift mee, thou diddeſt *Praie for me* (as thou diddeſt for Peter) *that my faith ſhold not faile.* Luk. 22.

In my affaires thou diddeſt direct me, in my troubles thou diddeſt help me, in my daungers thou did-

deſt deliuer mee; waking thou diddeſt inlighten me, ſleeping thou didſt watch mee, ſinning thou diddeſt ſuffer mee, and praying thou diddeſt heare me.

Alſo thou haſt beſtowed vpon me diuers particular benefits, both of grace, and of nature, and of worldlye ſtate, whi'ch thou diddeſt denie vnto many others. Thou haſt diſappointed the daungerous deuiſes of my enemies, againſt my bodie; thou haſt either ſtopped or cut off the ſubtill ſnares of the diuell, againſt my ſoule; many, manifeſt; infinite, to me ſecrete and vnknowne; where into

to thou haſt ſuffered others to fall. I was a ſinner, euen as they; I might iuſtly haue indured all their miſeries; I might fully haue committed all their euils; I had the cauſe of their calamities, but thou diddeſt ſuſpend in mee the effects: thou diddeſt ſtay the ſtreames, thou diddeſt hold backe the winds of thy wrath, from purſuing againſt mee their naturall courſe.

Further, thou haſt both by outward meanes, and by ſecret inſpirations, often called me; and at the length diddeſt bring my obſtinate reſiſtance to an end: thou haſt annoynted mee with

thy holy ſpirit, and giuen me a mind to follow thee; thou haſt called mee by thine owne name; and thou haſt ſealed mee with thy bloud vnto eternal life.

These and many other benefites haue I receiued, ſome in hand, and ſome in hope; although through my owne ſinful demeanor, I haue almoſt both let goe my hold, & loſt my hope. But what? If by my owne fault I haue loſt theſe graces, ſhall I bee vnthankfull to him, by whoſe fauour once I had them.

Lord, I can yeeld no reaſon wherefore I had them, but that thou wert merciſull;

merciſull; neither can I ſay any thing now I haue ſo neere loſt them, but that thou art iuſt: and therefore I thanke thee becauſe thou diddeſt, either make or eſteeme mee worthie to receiue them; I am ſorrie, becauſe I haue bene no more carefull to keepe them; and I beſeech thee, that thou wouldeſt againe in ſuch meaſure as thou thinkeſt meete, mercifully reſtore them. For I aſſure my ſelfe, that thy goodnes is as willing to reſtore as it was to giue; and that my weakeneſſe is as able to recouer as it was to receiue.

Therefore, O Lord Ie-

ſus, by thy precious teares, by thy bleſſed bloud, which thou diddeſt ſhed for my redemption, by the aboundance of thy mercies I moſt humbly beſeech thee; ſaue thy ſeruant, ſaue one of thy members, thogh poore and feeble; ſaue, I ſay, a part of thy ſelfe. Bee as great in pardoning thoſe that are ſubmitted vnto thee, as in puniſhing thoſe that are rebellious: poure into my ſoule the ſweete ſtreames of thy mercies; conforme my life, confirme my faith, ſettle me in a right and vpright courſe, and continue mee in the ſame euen vnto the end.

The

The world (O Lord) is wrapped in darknes, wherby it is made subiect, both to the pollicies and to the power, of our most dangerous and deadly enemie; who being the prince of darknesse, is thereby become also the prince of the world: but by thy light, his malice is discouered; by thy wisedome, his deceites are auoided; and by thy aide, his power is repelled. Hee hath many and verie great things (I confesse) to laye vnto my charge; but for thy names sake (O Lord) rebuke him, and deliuer me.

Draw my desires aboue the

the pitch of his darkneſſe; raiſe my ſoule out of this myrie lake of miſery, which affoordeth nothing that is free, from either danger or diſcontentment; that this filthie lumpe of fleſh onely may abide on earth, but my thoughtes may continually attend vpon thee.

Another

Another Thankesgiuing ioyned with prayer.

O Sweete Ieſus, the way of health, the gate of life, the pallace of pietie, of ioy, of ſafetie; thy deſertes can bee but abaſed by words; and I doe too much depreſſe thy benefits whilſt I labour to expreſſe them: for they haue not onely filled, but ouerflowed the frame of the world; and I am ſo farre, either from recompenſing or rehearſing them, that I am nothing neere able to apprehend them. But, O thou who vnſealeſt

vnſeale it the ſilence of the dumbe, vntie my tongue, that I may in ſome meaſure declare thy goodneſſe, and giue my voice a power to praiſe thee for the ſame: that my dull ſoule may thereby bee ſtirred vp, firſt to loue thee, ſecondly, to ſerue thee; and on the contrarie, both to loath, and to lament, and to leaue my ſinnes.

By thee (O Lord) the exile is reduced, the captiue is redeemed, the ſinner is iuſtified, the ſicke are healed, the dead are raiſed, and the damned are ſaued. By thy goodneſſe we are created, by thy power wee are preſer-

preſerued, by thy mercie we are ſaued. Thou diddeſt create vs without any need, thou doeſt gouerne vs without any labour, thou maieſt deſtroye vs without any loſſe. Thou haſt giuen all things in the world for our vſe, either neceſſarie or conuenient; in ſo much as thy will is, that no creature vnder heauen, ſhould bee exempted from our ſeruice. And yet diddeſt thou not thinke that enough, but thou haſt alſo appointed thine Angels, to attend vpon vs, to ſtand about vs, to watch ouer vs, to bee meſſengers for our ſeruice betweene thee

thee and vs.

And not onely mankind hast thou exceedingly both honoured and enriched with thy blessings, but the heauens, the starres, the earth, the ayre, the seas, the flouds, the day, the night, and whatsoeuer else thou hast ordained, either for the necessitie or delight of man, are by thee renued, and restored to the end for which they were created. For all things were made for the seruice of man, and man for the seruice of God: but once they serued those who serued Idols, and then they were without any dignitie, then in a verie kind

kind of death, being diuerted from the right vse of their creation. But now they are exalted, now reuiued, now they reioyce to serue those, who serue and worship thee, O Lord.

But why doe I confine thy benefites within the compasse of the world? They haue pierced downe into hell; they haue also surmounted aboue the heauens. Thou hast subdued the kingdome of Sathan; thou haste broken the chaines of darkenesse and death; thou hast loosed the cruell captiuitie of hell. By thee also the Angels expect to haue the breach repaired,

red, which was made amongst them by reuolt of those that fell.

O singular grace, O admirable goodnesse, whereby, mankind is saued; the elements are renued; hell is vanquished; and heauen is repaired. If the Queene of *Saba* was astonished at the workes and wisedome of *Salomon.3.*Reg. 10. how much more should we bee astonished at this thy wisedome, at these thy workes, as wel of nature, as of grace and of glorie?

O beautifull, O bountifull Iesu, thou hast blessed all creatures, and all creatures againe doe blesse and praise

praise thee: by thy holinesse they are blessed, by thy happinesse they reioyce, by thy fulnesse they flourish.

O holy, O happie, O high Iesu, how is my dull sight dazelled with thy exceeding brightnesse? My affections labour to attaine vnto thee, but whither, I pray thee, doest thou flie the pursuite of my vnderstanding? How exceedest thou the compasse of my conceite? Tarrie O Lord, tarrie awhile for my feeble feete, which straine to follow thee: hide not thy selfe from my dimme eyes, which seeke to see thee: haue

haue pittie vpon my weake ſoule, which wearily panteth after the ſauour of thy ſaluation. Reach foorth thine heauenly hand; lead me Lord, lighten me Lord; let me put the finger of my faith into thy wounds; let me looke a little how thou haſt loued me.

Oh wonder of wiſedome, O myracle of mercie: God made all things, and God was made man: God made all things of nothing, and without man al things had turned to nothing: God made all things of himſelfe, but GOD would not reſtore all things without man. Hee was begotten

gotten of God by whome all things were made, hee was borne of a woman by whome all things were renued: hee was begotten of God without whom there was nothing, he was borne of a womā without whom nothing was well.

O Chriſt, perfect God, and perfect man; O ſweete ſafetie, O ſecure ioy; how wonderfull, how worthie a matter, how weightie is it which I doe behold? I am much delighted to ſee it, and yet I ſcarce dare vtter it. Let my ſences bee ſilent for a time, let the tumultuous cogitations of my mind be quiet; and caſt

downe

downe their eyes from those dazeling beames, which the sharpest sighted Eagle is vnable to endure. The weakenesse of our vnderstanding dooth best know Gods misteries, whē with ioy and thankfulnesse it dooth admire them; neither can reason shew her selfe more reasonable, then to leaue reasoning in matters aboue her reach.

What was hee made? And what hath hee made vs?

Shall I speake with ioy, or with modestie hold my peace? And adore this miserie with a holy silence? But that which my heart doth

dooth beleue with loue, ſhall not my mouth confeſſe with praiſe? I will ſpeake therefore, not with an high, but with an humble ſpirit; not to glorie in my ſelfe, but to glorifie God. And that ineſtinable debt which otherwiſe I cannot, I will pay with continuall acknowledgement of the ſame.

The Sonne of God was made man, to make men the ſonnes of God.

If then he hath made vs the ſonnes of his father, he hath thereby made himſelfe our brother, therfore, our interceſſour is our brother, our iudge is our brother,

ther, our Sauior is our brother, our GOD is our brother. With what assurance then may we hope? What feare shal inforce vs, either to dispaire or distrust? Seeing our saluation dependeth vpon the will of our most louing brother? With what securitie may wee flie vnto him? With what boldnesse may we embrace him? With what confidence may we intreat him? Our louing brother will giue vnto vs the good which wee doe desire, and forgiue vs the euill which wee doe deserue; hee will aske for vs, he will obtaine for vs, whatsoeuer is expedient:

dient: the ſonne will entreate the father for his children, and the father wil heare the ſonne for his brethren.

Let the diuell then doe his worſt to diſmay me; let my fooliſh feare murmure as much as it will; let them both vrge their abiect obiections, and ſay; who art thou? How great are thy ſinnes? And where (in Gods name) are thy demerites? I will not ſhrinke a ſide as *Adam* did, for any feare, either of daunger, or of diſgrace, but will ſtep forth, and anſwere with aſſurance; I know what I am my ſelfe; and I knowe

who hee is vnto whome I trust. He hath giuen me his gracious word, who is both in promise true and mightie in performance; he wil doe what hee can for my safetie, and can doe whatsoeuer he will.

When I call to my consideration the inestimable both bent of his loue, and treasure of his mercie, then may I plainely both see and say, as the seruant of the Prophet did when his eyes were opened: *They are more that stand for vs,* (both in number and value) *then they who are against vs.* 2. Reg. 6. 15.

The multitude of my

sinnes shall neuer choake his loue; I can want no merites so long as hee dooth want no mercies: If his loue be great, my sinnes are but small; and if great bee his mercies, great likewise shall be my merites.

Hee hath registred mee on his backe, hee hath engrauen me in his hands, he hath sealed me on his side; the whips, the nayles, the speare haue surely signed his loue vnto me; they proclaime his mercie to bee claimed of all men; they crie comfortably vnto me, that I need not feare.

Hee hath displaied his blessed bodie abroad vpon

the croſſe, his feete nayled to expect mee his armes ſpreade to embrace mee, his head bowed downe to kiſſe me, his heart laid open to loue mee; his bloud guſhing forth to waſh me. Into thoſe armes of my Sauiour will I runne, betweene theſe armes will I ſettle my reſt, betweene theſe armes wil I ſecurely reioyce. I wil taſte of the fruite of this tree of life, and my eyes ſhall be opened; I wil ſprinckle my heart with the bloud of this Lambe, and the deſtroyer ſhall haue no power to hurt.

My ſinnes greater then can be forgiuen? Thou lieſt, *Caine*;

Caine; a little chaffe caſt into a great flame, is much leſſe then are all the ſinnes of the world, in reſpect of the ſacred fire of Chriſtes loue: yea, our ſinnes can ſtand in no degree of compariſon with the multitude of his mercie; but ſo farre as God is greater then man, ſo much doth the goodneſſe of the one, exceed the euill of the other. As the nature of God is infinite and vnmeaſurable, ſo cannot his loue bee limited, ſo is there no meaſure of his mercie; as the nature, ſo the goodneſſe of G O D is knowne onely to himſelfe.

But I doe daily and

hourely ſinne: but the death of Chriſt is no leſſe availeable, then if hee were daily and hourely offered for ſinne. But I doe dayly ſin, notwithſtanding God daily heapeth his benefites and graces vpon mee: but, as (indeed) the malice of man in no other thing is more manifeſted, then in this manner both of continuing and multiplying offences; ſo the goodneſſe of God doth no wayes more plainely appeare, then by this kind, both of forbearing and of forgiuing. Hee poureth continuall bleſſings vpon thoſe, who continually procure his curſe; he

he ceaſeth not to remit our ſinnes, though wee ceaſe not to commit them; hee is not wearie to beare with our faultes, euen till they make vs weatie to beare them.

The Sonne of God hath taken our ſubſtaunce vpon him, hee hath exalted it aboue the heauens, he hath ſeated it in the kingdome and glorie of his father: In him I haue a portion of fleſh and bloud, in him a part of my ſelfe euen now doth raigne, in him a part of my ſelfe is alreadie glorified. And as I doe nothing doubt of this his communion with me in nature, ſo

will I not diſtruſt of my participation, both here of his grace, and heereafter of his glorie; for although I am ſinfull, yet is not hee ſo vnnaturall, that either hee can forget, or will forſake his owne members.

Hee that diſpaireth his owne ſafetie, hee denieth Chriſtes mercie: and conſequently, hee denieth his loue, he denieth his truth, hee denieth his power; the loue of his paſsion, the truth of his promiſe; and the power of his aſcention. Therefore, the more willing hee was to ſuffer, and the more able he is to ſaue, the leſſe cauſe haue I to

feare; for when all things ſhall faile, he will moſt conſtantly keepe his faith.

Another Thankeſgiuing and Prayer.

O Wonderfull miſterie, O exceeding mercie, euer to be admired, euer to bee embraced: wee might iuſtly haue bene left in our damnable eſtate, as were the diuels; but it pleaſed God to beſtow greateſt benefits, when wee did moſt prouoke him to wrath: we were not worthie to bee ſeruants, and loe wee are made the ſonnes of God;

yea the heires of God, and fellow heires with Ieſus Chriſt.

O deepe ſleape of my ſences, if they bee not awaked by ſuch a benefit: O cruell hardneſſe of my heart, O curſed wilfulneſſe of my ſoule, if ſuch ſweetneſſe can ſoften it, if ſuch loue do not winne it. Who O Lord, but muſt be amaſed at theſe thy bowels of mercie? Who but may bee both delighted and ſatisfied with this aboundance of thy loue? Which when I call to my conſideration, not as I ought, but as I am able, the burthen of my fleſh doth not ſo preſſe me, the

the weight of my mortalitie and miſeries are not ſo grieuous vnto mee as they were wont.

Gracious Lord, what thankes, what praiſe ſhall I render to thee for this adoption? Where ſhall I get good words to ſet foorth this thy good will? Surely, if I had the tongue and knowledge of Angels, yet could I neither thank thee, nor thinke of thee as is it meete. For thy exceeding loue, proceeding from thy meere goodneſſe, reacheth beyond all bounds, both of vtterance and vnderſtanding: thy praiſe, Oh Lord, is incomprehenſible; and

then wee doe moſt prayſe thee, when wee know thee to bee thine owne praiſe, & acknowledge our ſelues vnable to praiſe thee.

But, O ſweete Sauiour, whome none ſeeketh but the admoniſhed, none findeth but the guided, I beſeech thee, by thine ineſtimable goodneſſe, let mee not bee vnthankfully ſilent for theſe thy benefits; teach me thy humble ſeruant ſecretly in my heart, O my God; O mercifull GOD, euen by thy great mercies, I beſeech thee, teach my heart, with what reuerence it ſhould thinke of thee; tell my ſoule, with what delight

light it ſhould loue thee; giue my tongue ſome power to poure foorth praiſes vnto thee: *Correct* my errors, *Erect* my weakeneſſe; *Direct* my deſires: finiſh the worke that thou haſt begun, and bring mee to the full meaſure of thy mercie.

I was dead and buried in ſinne, I ſhould haue rotted in diſtruction, but thou didded raiſe me, thou diddeſt reuiue me, by thy loue I liue: and therefore I offer my ſelfe wholly vnto thee, moſt earneſtly intreating thy gracious acceptaunce, that we may loue and liue together.

For I am able to giue thee

thee nothing for all thy benefits, but euen my selfe, for whome thou hast both done and suffered exceeding much; and that is also alreadie thine owne: but I am so soiled with sinne, so rooted in the rottennesse of my owne corruption, that it is a high point of fauour, if in mercie thou wilt accept that, which in right is thine.

O Lord Iesus, I bow the necke of my soule vnder the feete of thy maiestie, and in the lowest degree of reuerence, do giue thee both humble and heartie thankes for these thy benefites: I yeeld thee praises (O Lord)

Lord) although base and bare, and farre vnanswerable to thy deserts: yet something my weakenesse is bound to performe; namely, to settle my mind to behold and loue thee, and to praise thee with words so well as I can.

O amiable, O admirable Iesu, let mee loue thee alwayes, because thou didest loue me first: let mee loue thee onely, for he loueth thee too little, that loueth any thing besides thee, except it bee for thy sake: alwayes and onely let me loue thee, because by thee onely, I shall alwayes liue.

O

O that my heart did so languish with thy loue, that it might melt the moysture of my bodie into teares; Oh that the bowels of my soule were so enflamed with thy loue, that it might consume in me al drosie desires, and drie vp the verie marrow of my bones: Oh that I were sicke for the loue of him, who died for the loue of me.

Lord, although I am not worthie in such sort to loue thee, yet art thou worthie much more to bee loued. Therefore (O louing Iesu) doe not so denie mee that, whereof I acknowledge my selfe vnworthie, that

that thy ſelfe bee depriued of that, whereof thou art ſo worthie, as not to giue it thee is an vnthankefull wrong. Graunt (O Lord) graunt I beſeech thee, not for my deſerts, but for thy mercies ſake, graunt to my ſinfull ſoule, that it may loue thee, not as it hath done, but as thou haſt deſerued. Grant (I ſay) that I may bee worthie to giue that, which thou art worthie to receiue: ſo ſhall I be made worthie of that, whereof now I am vnworthie

It is verie much (O Lord) that I doe deſire, being altogether vnworthie to

to ſpeake vnto thee; but thy bountie hath made me bold; I will ſpeake therfore againe vnto my Lord, although I bee but duſt and aſhes: I will ſpeake againe vnto him, who hath not onely licenſed, but prouoked, yea commaunded vs that we ſhould aske.

O Lord our GOD, O gracious, O Almightie God, is it not better that thou ſhouldeſt freely giue mee that which I haue not deſerued, thē that I ſhould vnthankfully not yeeld to thee, that which is thy due? The one whereof would bee a propertie of thy mercie, the other an effect of my

my iniustice. Giue therefore vnto me thy grace, that I may returne vnto thee thy due; bestow vpon mee thy mercies, that I may commit against thee no iniustice; doe vnto me aboue my right, that thy selfe receiue not from mee any wrong; be liberall vnto me, that I may not seeme iniurious to thee. Giue (O Lord,) giue vnto my soule aboundance of thy loue, which I doe iustly desire, that I may not be vnthankfull vnto thee, which thou maiest iustly punish.

Deare Christ, I do feele in my heart a weake warmnesse of thy loue, but my

prayer

prayer is, that the coales were throughly kindled with desire, and blowne with delight into a full flame. O sacred fire, how comfortably doest thou burne? O heauenly light, how sweetely doest thou shine? How desirous are they more and more to burne, whome thou doest enflame? How are they delighted whome thou doest enlighten?

Alas, how late haue I loued thee, O beautie most exceedingly both ancient and fresh, and yet, alas, how little do I loue thee? Wherfore I beseech thee, O Lord by thy precious wounds,

from

from which guſhed out the ſtreams of our redemption, wound my ſinfull ſoule with the pleaſant dart of thy loue, ſtrike Lord, ſtrike with the two edged ſword which proceedeth out of thy mouth, ſtrike deepe into my hard heart, pierce my ſenceleſſe ſoule, part al the inner parts of my ſpirit, that I may crie out with a ioyfull complaint, how I am deepely wounded with thy loue.

O ſweet Chriſt, O good Ieſu, euen for thine interceſsion ſake, and for thy merites ſake I beſeech thee, giue me thy holy, and pure, and chaſt loue, and then

ſhall

ſhall I bee fully furniſhed with all heauenly vertues. Lord, thou dideſt loue vs when wee were thine enemies, and wilt thou denie vs now to loue thee againe? Thou haſt commanded vs with our whole heart to loue thee; and wilt thou not graunt vs abilitie to obey.

Heare O my GOD, heare O light of mine eies, encreaſe my deſire, and graunt my requeſt; ſtop not thine eares againſt me, beeauſe of my ſinnes. *Indue* my ſoule with thy loue, *ſubdue* my fleſh with thy feare, that I may alwayes think of thee ioyntly, both with

with trembling and truſt. Settle the loue of thee in me, and the care of mee in thee: let my prayer come vnto thee, and thy pittie come vnto me; let the ioy of thy happineſſe remaine with me, and the compaſsion of my miſeries remaine with thee. Let my ſpirit loue thee, let my fleſh feare thee, let my whole ſubſtaunce in this world ioye wholly in thee, that it may enioy thee wholly in the world to come.

Amen.

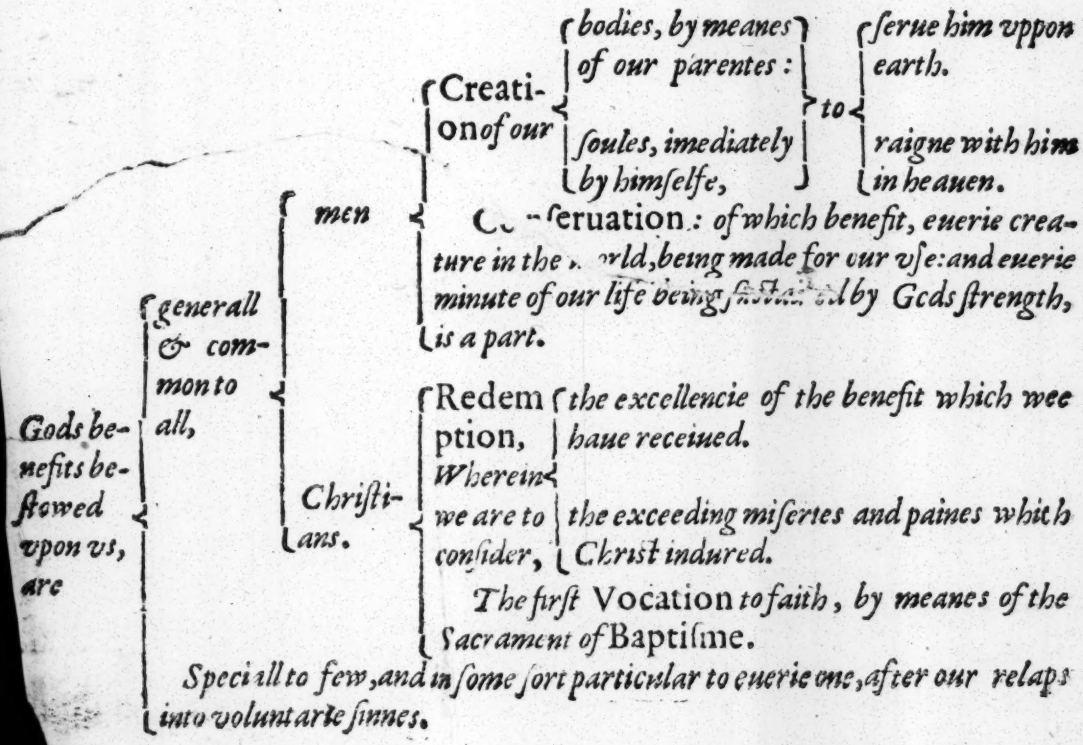
Aut vbiq; aut nuſquam liber.

200

A haue receiued
fle, ſo in number

Although the benefit which we haue receiued from God, are, as in value ineſtimable, ſo in number *infinite: yet, for ſome ſtay to our weake memories, in* returning thankes for the ſame, they may be reduced (as twigges) to theſe branches following.

Of generall benefits.



- Particular benefits are
  - Spirituall.
    - the second vocation to grace: wherein we are to consider Gods
      - patience, in forbearing and expecting vs in that state of sin wherein he hath
        - grieuously punished some.
        - finally forsaken others,
      - loue, in often calling vs vnto repentance, and at the length in bringing our obstinate resistance to an end, by
        - outward meanes.
        - secrete and inward inspirations.
    - Iustification: by receiuing vs to
      - mercie, in forgiuing all our sinnes past, and blotting them out with the bloud of Iesus Christ.
      - grace, in preseruing vs from falling into the same or the like sins againe: and that by two meanes.
        - 1 By remooving or stopping from vs manie occasions of temptation: according to that part of the petition in the Lords prayer: And lead vs not into temptation.
        - 2 By giuing vs strength to resist them when they were offered: according to that which followeth: But deliuer vs from euill.
  - Temporall.
    - Positiue in bestowing many benefites of
      - Nature.
      - Worlaly estate.
    - Priuate, in deliuering vs from diuers daungers, which others haue incurred, wherof
      - many are manifest.
      - infinite are to vs secret and vnknowne.

Of part

{ th
co
ca
to

A ſhort prayer,

to be ſaid when we beginne to ſettle our ſelues to our deuotions.

OMoſt glorious Lord, moſt gracious Ieſu Chriſt, giue mee not onely leaue, but helpe, yea power, to proſtrate my vnworthy ſoul,

and to powre out my weake petitions, in the presence of thine Almightie maiesty, in the view of all thy holy and honorable court of heauen: both with feare to offend, and faith to obtaine. For althogh at al times, thou doest obserue, and they serue vs: yet most especially, when wee present our selues to speake vnto

vnto thee face to face. Inſpire my ſoule, with what affections it ſhould thinke of thee: teach my tongue, with what wordes it ſhould both prayſe thee, and pray vnto thee: inſtruct me, O good Ieſu, with ſuch an humble hart to intreat thee, that thou maieſt fauourably heare me, & mercifully grant

me my requeſts.

Behold, O king of glorie, as a weak & wretched worm, to a God of infinite both maieſtie and power; as a guiltie and grieuous ſinner vnto a moſt iuſt and ſeuere iudge; not ſtanding vpon my owne either dignitie or deſerts, but in confidence of thy mercies, I approach vnto thee; to make mani-

manifeſt my miſe-
ries and neceſsities,
and to craue thy
moſt gracious com-
fort and ſupplie. O
Lord of all power
and peace, in regard
of my baſe nature
and bad life, I ac-
knowledge my ſelf
vnworthy to ſpeake
vnto thee, vnwor-
thie to looke to-
wards thee; but in
regard of thy mani-
fold mercies, I will

not onely looke towardes thee, but looke to be relieued of thee; I will not onely ſpeake, but aſſure my ſelfe that I ſhall ſpeede.

And to this end, I earneſtly craue thy gracious aſsiſtance, that I may nowe preſent my poore ſoule vnto thee, in thoſe humble behauiours which are agreeable, both to my

my dutie, and thy deserts; that with all reuerence I may talke vnto thee, seruing thee with fear, and trembling before thee in ioy: that placing my selfe at the lowest end of thy banquet, thou maiest come vnto me, and say: *Friend, sit vp higher. Luk.* 14.10.

If I doe not presently obtaine that

which I desire, let me not therefore either desist, or be discouraged; but so stay my strength, that I may persist, with *Iacob*, euen in wrestling with thee, vntil *Thou blesse me*. *Gene*. 32. Assuring my selfe also, that the comming at length, will recompence the long expecting; euen as thou diddest reserue the

the best wine vntill the end of the feast: *Ioh.* 2. and as the most famous men, *Isaake*, *Sampson*, *Samuel*, *Iohn Baptist*, were brought forth of women that had beene long time barren.

Defend my weak heart from spirituall assaults; restraine my wild and wandring immaginations, which are like

the fouls that came to hinder *Abrahams* offring. *Gene.* 15. 11.

For, our nature beeinge depraued through ſinne, wee haue loſt the rule which at the firſt wee had, ouer the powers and faculties of our ſoules: wherupon the imagination oftētimes, either riotouſly rebelleth and beareth it ſelfe in open licentiouſneſſe,

tiouſneſſe, or elſe (like a ſlie ſlaue) priuily ſtealeth from vs, before we are aware. And therefore, O good Ieſu, ſettle thou my ſcattered thoughts; and ſo faſten my mind vpon thee, that it be not diſtracted with other cogitations, either offenſiue, or idle, or elſe impertinent; and by that meanes be, either altogether

altogether diuerted, from a true consideration of thy presence, or interchãgeably deuided, inioyning some other worshippe with thine; like the *Philistines*, who placed the arke and *Dagon* together: 1. *Reg.* 5. Or like the new inhabitantes which the king of *Ashur* sent into Samaria, who worshipped the

the Lord, and alſo ſerued other gods. 2. *Reg.* 17.

Graunt vnto me (O Lord of life) a pure intention in mind; a firme and feruent attention in thoughts: poſſeſſe, yea wholly rauiſh my ſoule with pure zeale and deuotion, towards thee; that I may now poure foorth my prayers vnto thee, for my ſelfe

ſelfe, with ſteadfaſt faith: for others, with ardent loue; with perfect hope and humilitie for both.

Giue vnto mee a cleare ſight of my ſinnes; giue me alſo true teares to lament them: that I may craue forgiueneſſe of thee, with deep contrition for my offences paſt, and reſolute purpoſe

poſe of amendment hereafter.

Grant me, to bee thankfull vnto thee for all thy benefits, with a ful feeling of my preſent wants. Grant that I bee not ſo tranſported with deſire of thoſe good gifts wherof I ſtand in neede, that I become either vnthankefull or vnmindfull of thoſe which I haue receiued:

ued: knowing, that as thou art both a readie and liberall beſtower of thy benefites, ſo art thou alſo a moſt ſeuere exacter of thankes.

Graunt mee to craue, thy ſpirituall bleſsings, with full and firme hope; thy temporall benefits, with intire reſignation to the wiſedome of thy will. not importuning them

them either in greater number, or larger measure, then thou shalt thinke conuenient to bestow: and bearing my self assured, that whatsoeuer worldly thing I desire, thou wilt giue vnto me, either the verie same, or that which shall bee better for mee. For I plainely see the blindnesse of my owne iudgement,

ment: and thou knoweſt (I know) what is fitteſt, both for thy glorie, and for my good.

Giue ſuch comfort and contentment to my diſturbed conſcience, as thou ſhalt thinke moſt expedient, either for my exerciſe, or for my eaſe. Poure thy peace into my poore ſoule: and by the ſecret inſpiration

spiration of thy holy spirit, kindle, yea inflame thy good motions within me: that I may feele them forceably, imbrace them ioyfully, maintaine them carefully, and execute them effectually.

Let not the exercise of prayer seeme troublesome, nor the time thereof tedious vnto mee: But

But as ſeuen yeares which *Iacob* ſerued for *Rachel*, ſeemed to him but a fewe dayes, for the loue which he did beare her. *Gene.* 28. ſo let mee eſteeme both the time ſhort and the paines ſweete, in ſeruing thee for to enioy thee.

Giue me thy grace (O moſt gracious Lord) that I may now bend all the forces

forces of my ſoule, with thine Angels and Saints to praiſe thee; with true repentant ſinners to appeaſe thee; with poore diſtreſſed wretches to intreate thee; and with all thy creatures duely & dutifully to ſerue thee; ſweete Ieſu. *Amen.*

Sero ſed ſerio.

Faults Escaped.

pag.	*line.*	*Errat.*	*Correction.*
4.	13.	te	to
4.	13.	pereiued	perceiued
27.	10.	ackdowledge	acknowledge.
51.	9.	darneſſe	darkneſſe.
51.	20.	impacience	impaciencie
73.	9.	my ſonne	thy ſonne
73.	10.	thy Sauiour	my Sauiour
85.	20.	ſtrengthen,and an	ſtrengthen
88.	19.	diuels	diuell
99.	3.	ſinne	ſunne
106.	5.	them	him
123.	10.	beſeech	I beſeech
138.	20.	not	ence
146.	7.	ſo clogged.	am ſo clogged

HEre are faultes, enough indeed, but not all, you may ſay. Good, I make no doubt, but there are more faultes: and yet not ſo many, as many (perhaps) would haue you beleeue. Well then, for thoſe faults which euerie broken braine wil either find or make, I muſt (in my ſhallow ſearch) profeſſe that they are: *Firſt*, I know not where; *Secondly*, I thinke not many; *Laſtly*, I care not what.

HH 108/18
STC 1 3004.8 Collated

lacks A
11 + 12

otherwise perfect

pp. B. Quaritch
[illegible]

Lot 541 Hodgson's
17-X-29

lacks B 1 + 2

not A 11 + 12

VV/1.

108/18

STC
13063.8